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VOICES THAT CALL TO MISSIONS

BY MRS. HAIDEE EWING RANKIN, CANON CITY, COLO.

JOAN OF ARC thought life short, the sleep long, and desired to "use that life so transitory, for the glory of those heavenly dreams destined to comfort the sleep that is so long." She heard always voices that called her to death, knowing that the throne of France was not for her, but she for it, that through her it should rise from the dust. "Flower nor bud, bell nor blossom would ever bloom for her." Joan saw angelic visions and heard angelic voices. She saw God in the hills and forests of Lorraine, heard Him in the fountains and streams and sought Him in the sanctuaries. Years she listened and resisted and then heeding, this shepherdess, this peasant girl, this child of France was carried from "France Delivered" to the Eternal Kingdom.

If Joan of Arc educated through her own "meditativeness" could hear voices which should lead her to the scaffold and flames that she might deliver her beloved France, what should be the influence upon us of the voices that are calling to us from the uttermost part of the earth that we should lead souls from bondage into "the marvelous light!" Her hearing was keen, the

voices insistent, her summons imperative, her duty sublime, her courage undaunted, her sacrifice a martyr's, her reward in the heavens.

How insistent are the voices that call to missions nor does distance diminish their clearness. The burden of their cry is the same whether from the north, south, east or west; or from the mountains and forests, the valleys and plains that lie at our feet. Nor does time alter the burden of their cry. The church for centuries has had ringing in its ears the never changing, the never ceasing cry, "We perish. Give us Jesus, the Saviour of the World."

Christianity has listened and caught the cry, but saw so many difficulties in the way that the multitudes have perished and no one apparently cared for their souls.

Today governments, commercial interests, science and missionary effort have spread open the world before the church and the cry still signalling forth the same distress may be heeded if we but will it so. One hundred years ago Africa was a coast line. More than six hundred lives have been given that the interior might be made plain.

"There is hardly a corner of Asia that has not been visited, examined and mapped during the last fifty years." There is probably not an unknown island in the midst of the seas. Equal to our knowledge of the geography of the earth is our acquaintance with the peoples. This discovery and knowledge increases our interest, our sympathy, our responsibility so that the slogan of the church must now be, "Christ for the World and the World for Christ."

Bishop Thoburn says that when Carey went to India (1793), "Three of five great continents and two-thirds of a fourth were sealed against God's messengers and God's truth. The missionary was rigorously excluded from the whole Roman Catholic world, from the whole Greek Catholic world, from the whole Buddhist world, from the whole Mohammedan world, from nearly all the pagan world, and only admitted to parts of Brahmanical India by sufferance of the rulers of the day." The work in China was begun in secret, but now every province is accessible. Within a comparatively short time in Japan, the acceptance of the Christian faith meant death. Now missionaries of the Cross are "at home" in the Sunrise Kingdom. Prayer opened the doors of the Hermit Nation, and since Mr. No in 1886 declared Matthew's and Luke's Good News "Good, Grand," hundreds of Koreans have believed because of his testimony and because they have seen and heard for themselves. Religious liberty has been granted in Turkey by law, if not in practice. Protestantism is now busy under the domes of cathedrals in almost every Latin country. South America, the so-called continent of "baptised heathenism" is no longer so because of inaccessibility, for access is from every quarter. Railroad, telegraph and cable

unite the uttermost parts of the earth and through these one portion hearing the cry of need ministers to "the hunger and thirst" of another. In his "Outline of a History of Protestant Missions," Warneck says, "It is a great matter that this work extends over so large a part of the earth's surface. Just as an army has gained a great victory in war when it holds a position in the midst of the enemy's country. *** So the missions of today have also gained a great victory in having penetrated so deeply into the midst of non-Christian peoples and having gained a foothold among them."

The one who heeds the voices that call to missions enlists in an advancing cause. But progress does not denote completion. Africa, dark Africa, embraces about one-tenth of the world's population. Most of her tribes are in a state of savagery, are in need of civilization as well as salvation. This is today the "Continent of Opportunity." The heart of Asia holds 26,000,000 souls, ignorant of the Christ. Southern Asia with 20,000,000 has but six workers. Central Africa, equal in territory and population to the United States, has but three mission stations.

"There are uncounted millions of human creatures who have never had a fair chance to know and accept Jesus Christ as a Saviour." A little more than one-half of the inhabitants of the globe today are pagans and an exceedingly small proportion have as yet had this "fair chance." But few of the 200,000,000 Mohammedans have heard the Gospel. Of the 8,000,000 Jews, all but a comparatively few are crucifying their King and Saviour. Of the 225,000,000 Roman Catholics, millions have no other god than the crucifix and the Holy Virgin. There are 120,000,000 of the Greek church and other communities

who know not the Son of God. Because these are within reach, because so great difficulties have been removed, the call to missions comes from these to us, today, with all the more clearness and insistency.

HEAR INDIA'S CALL!

Even the best trained imagination cannot compass India and her need. We read and read, we listen and listen and yet we feel that India must be seen to be understood and yet those who have spent their lives in and for India testify that not half has ever been told. The question then resolves into this, "Can we compass even a small part—*our* part of India?" "There under the shadow of the Himalayas are *our* 5,000,000." One out of over 350 has been brought to Christ and the parish of each of our workers is 40,000 souls.

Caste holds this people in the mighty thralldom which produces physical degeneracy, destroys any regard for brotherhood and dwarfs the intellect. This wall can become a "broken wall" only through the hosts of the Lord. Such ignorance abounds in India that no printed page may carry the message to the multitudes, but there is required a living messenger for the living Word. The immorality in India is both indescribable and unprintable, even were there words to describe, nevertheless it permeates the very atmosphere and, as it is a part of their religion, it penetrates

into the very soul life of the people. There is but one force that can drive it out of the hearts of men and make a barrier strong enough to keep it out of the hearts of men and that is the Spirit of Christ. It is a part of God's plan that the atmosphere of India should be purified and kept pure. India waits and God, though not unmindful waits. On what, on whom?

God is waiting, but He remembers India perishing, yes, perishing for 411 in that small portion of that sin-cursed,

sin-bound India that is ours, go each day into Christless graves. God's thought for India stands forth in her present wonderful awakening, in the mass movements toward Christianity, and in the revival that has revived even somewhat the church in America. India's millions are asking the United Presbyterian Church, which has assumed the God-given task of taking and living the gospel among them, not to

The Church is facing today the need of more than half the human race. No pen can describe it, no heart can grasp or fathom that great ocean of need; no imagination can picture it, no tongue can tell it. There is a continent of need embracing nations newly awakened, which can be molded today. And here we are, young, strong, and free to give our lives, our gifts, our prayer, all that we have and are, to the greatest cause in the world. The call comes to the West, to the Christian Church. It comes to you personally and individually. The call is before you. What will your answer be?—Sherwood Eddy.

"forget."

Not one voice, but over 150,000,000 voices or, one-fifth of the unevangelized world call from the Dark Continent in which the light is breaking. Paganism with its superstitions holds in its grasp of darkness over 100,000,000. Moham-medanism, a religion that advances at the point of the sword holds sway over 50,000,000 and is making a determined effort to hold Africa for Islam. These voices do not come as in times past from some unknown and unexplored regions

for "the map of Africa is no longer an imaginary cartoon."

But as we are unable to grasp Asia, India, or even our portion of India and her needs, we find we are likewise unable to compass Africa and her needs; so again the question becomes, "Are we able to compass even the parts that are ours to evangelize and Christianize?" Along the Nile we find *our* millions in Egypt, the "Hub of the Moslem World," in Egypt unsurpassed in historical interest, for here a backward glance penetrates thousands of years; Egypt, a matchless study for the artist; a kaleidoscope for the student of politics; but a country of far greater interest to the follower of the Christ. "Egypt, whither Abraham wended his way and where Jacob ended his days! Egypt, the school of bondage for the people of God! Egypt, the nation which figures so largely in the history of Israel, now standing as foe, now affiliated as ally! Egypt, a Scripture symbol of treachery and of worldly ease! Egypt, concerning which are many glorious and precious prophecies! Egypt, which gave shelter to the Babe of Bethlehem!" Christianity meets in this same Egypt today, "the most resisting, the most indomitable, the most difficult foe that Christianity has ever had—Mohammedanism." "Egypt is the center of the Moslem world, the citadel of its power, the stronghold of the Crescent. If Christianity can carry by assault or by siege, the "Port Arthur" of Islam, we may easily count upon victory for the army of Christ along its whole far-flung battle line."

Egypt is also a most strategic point in relation to the 200,000,000 outside, millions of whom are in our own fields and look to this "center" for guidance and help. The products of Islam are,

"slavery, piracy and polygamy." Dr. Watson says that in Egypt, "Life is one great lie." But the persistent call is compelling an answer and Truth is entering. Following the entrance of the Word, the voice is more insistent than ever. The Truth has so taken hold of the native church of Egypt that it has become a missionary church to the Sudan—to their black brothers. They pass the call of 1,000,000 souls on to us. Twelve years ago the work was really begun by Dr. and Mrs. Giffin and Dr. and Mrs. McLaughlin at Dolieb Hill on the Sobat. After eleven years of labor, watching and prayer the first fruit has been brought in—Abdullah has asked to be baptised and others are "being touched." The call of these thousands upon thousands cannot, must not remain unheeded.

The restless millions wait the light

Whose coming maketh all things new.

Christ also waits; but men are slow and late.

Have we done what we could? Have I?

Have you?

IS AMERICA SAVED?

But let us not think that we can hear clearly these voices insistent and compelling as they seem to be from the Heathen world, while the cry of unsaved America is unheeded. It will not suffice to soothe our hearts with the flattering assurance that America is evangelized. IS AMERICA SAVED? What is the meaning of voices that come to our ears telling of Red Light Districts, Political Corruption, Industrial Discontent, Commercialized Vice and the Liquor Traffic? Will not the day inevitably come when the Evangel that goes forth from the midst of such fountains of evil be confronted with the demand, "Physician, heal thyself?" Sooner or later the God that sends us forth on the errand of evangelizing the pagan world will insist that we place

upon the witness stand a Nation that will show by its laws, and customs, and life, His power to establish on earth the Kingdom of His Righteousness and Peace.

In two or three months of but one year we sent 200,000 missionaries to Europe. "That is doing business on a scale which boards do not undertake." What missionaries they are! They take back their message gained from experience acquired on the field. What has been their experience in Christian America? Had the church been ready and equal to her task, had her atmosphere been freighted with the spirit of the Master, what would the result have been? What type of missionaries would they have been? "A good share of the world has come over to conduct personal investigation and these surging multitudes are telling the rest out of the knowledge of eye and ear witness." "They know what they have seen and heard and felt during their sojourn, and the stamp of it all has stamped their souls. They have gone to tell what they have heard, to show what they have seen and felt."

America is drawing the lines of admission more closely and has excluded the Oriental. But no man-made barriers can always stay the spirit of migration that has seized the world. "We are doomed to be a missionary people. It is not simply that we are accorded the privilege; we are doomed to it. Prosperity and boundless material resources and the temperamental knack of doing things to enrich the human life have all doomed us; they and the God of these forces, who moves in and through and above all to the fulfillment of His high purposes."

E pluribus unum is more significant of America's condition than ever before.

Voices from every country and clime are at our very doors, by heeding which America may become Christ's America—a saved nation saving other nations.

285,000 Indians are scattered over our country. Many tribes are still bound by their old superstitions and religions but they are Americans nevertheless. "The spirit which made the doughty warriors in the past and their very capacity for far extremes of vice today, only await sanctification to make them splendidly pure and forceful in the reckonings of the kingdom of God."

We have 350,000 Mexicans awaiting redeeming power, awaiting the light of the Truth, needing the brotherhood of man.

We have thousands of mountaineers of purest Anglo-Saxon stock, who through isolation and neglect have almost fallen by the way. But as the Good Samaritan is lifting them up and assisting them they are advancing and will produce leaders equal to their ancestors.

There are half a million Americans enlisted in the ranks of the Islam of America—Mormonism. Josiah Strong says, "The civilized world wonders that such hideous caricature of the Christian religion should have appeared in this most enlightened land *** that the people who most honor womankind should be the ones to inflict on her this deep humiliation and outrageous wrong." The Gospel of Jesus Christ is the first and final solution for this evil in our midst.

"Negroes; 10,000,000 of them. Presenting the most complicated social and industrial and moral and religious problem of all of our many. A down-trodden race, yet rising." These, too, are Americans.

The tides of immigration are still coming to our shores at the rate of 1,000,000 a year "with the soft side of

their souls turned out ready to be stamped." These voices are calling with almost deafening accents and we are hearing them almost in spite of ourselves. And we are answering them whether we will or not. What shall be the "stamp" upon their souls? How shall these millions be reached? The "touch method" has proven the best, in fact, the only successful method in the foreign field. It is likewise the most practical for the people who have come from there—here. These voices demand an immediate answer if the sway which the United States is to have over the Western Hemisphere at some future time shall be that of a Christian nation.

What if Joan of Arc had turned a deaf ear to the voices that called her? But Joan of Arc heard. But what if Joan of Arc hearing had permitted her hands to fall listlessly by her side? But Joan of Arc heard and acted with all her soul, strength, mind, and heart and France was saved.

What if we fail to hear? What if we fail to heed? Well, so many millions in Africa, so many millions in Asia, so many millions in the Catholic world will go to Christless graves. The figures are

cold, but so are the facts. And at home? It is just a little different. It is so hard to get figures for the home field. And then, "Have they not heard?" Possibly they have. After all do figures tell the story? Are figures what we want?

The situation here at home presents the real truth after all. It is because we cannot give the answer in figures; it is because it must be given in terms of SAVED and UNSAVED that this place of our "beginning" reveals the truth. Not the fact that millions do not hear, but that one soul is LOST is the real answer to the result of our neglect. And if we fail to hear the cry of the unfinished work in our Jerusalem there will be no hope that the God-given task will be finished anywhere and though a world should hear, yet it would not be saved!

We listen then to hear the voice of God, in His Word, in His Providence to complete this task at home, to make this land Christ's land. We listen to hear His voice calling us beyond the seas to begin to prosecute, to finish His work even unto the ends of the world. Will not His voice be heard in the voices crying unto us from every land and condition of the unsaved?

THE MISSION CALL.

Why should I give? What can God need from me,
When His are all the earth and sky and sea?
What worth to Him my little all would be?

He wants me to!

Why should I go? Archangels He could send
To bear His Word to earth's remotest end;
Yet "Go ye!" comes the call to me, His friend.

He wants me to!

Why should I pray? By feeble voice Him move?
Bends He a listening ear to me in love?
Yet when I cry He answers from above.

He wants me to!

"Am with you alway"; "All the power"; "Then go!"
His final message. Am I, then, so slow
I shall not do His will? Enough to know

He wants me to!

—Selected.

PURPOSE OF THE YOUNG WOMEN'S MISSIONARY SOCIETY.

BY MRS. W. W. SLOAN, 1ST, EAST LIVERPOOL, OHIO.

THE PURPOSE of the Young Women's Missionary Society is to organize for mission study as also to inspire young women for sending out and supporting missionaries to those who know not the gospel of Christ.

Nineteen centuries have sped since our Lord gave His final commission, "Go ye into all the world and preach the gospel to every creature," and this command is as binding on us today as it was when first spoken to the disciples. To us has been given "The Great Trust." What will we do with it? Millions are perishing without the gospel, and we are in trust with that gospel for their rescue and redemption. God has so wonderfully blessed the young women of this age, and has given them such marvelous gospel privileges, that it would seem unreasonable for them to fill any place other than the front ranks of the Lord's army. We, Christian young women, as workers together with God, belong to an army that is commanded to conquer the world. What is more militant than Christian warfare? No battles of history have been more real conflicts than are the struggles between the forces of Christ and Satan—the forces of Light and Darkness. If nations engaged in war need to be painstaking concerning the base of supplies for their armies, so do Christ's aggressive forces need to be watchful and wary relative to their base of supplies.

God has so blessed the work of our missionaries in past years that we must increase our activities at home in order that we may in some reasonable measure keep pace with His work in the mission fields.

Our "base of supplies" here at home can be strengthened by the two-fold method by which, only, all Christian warfare is carried on; namely, *by increased prayer and increased giving.*

We said our purpose is to send forth missionaries to dispense the Bread of Life. The field is wide—world wide. The harvest is great, but the laborers are few. How are they to be supplied? There is but one way authorized in the scriptures: "Pray ye therefore the Lord of the harvest that He would thrust forth laborers into His harvest." Nothing else can supply these vacant fields with an adequate force of workmen. The grand key-note of all missions is *Believing Prayer*; not appeal to men, but appeal to God. Prayer is the great motor in the kingdom of God. It can bring men, it can furnish money, it can supply all the means and material of war; yet this, the grandest of all the springs of missionary activity, is that on which the least practical dependence is placed in our missionary machinery.

Modern missions had their birth in prayer. Because some souls have kept close to the mercy-seat doors have been opened, workmen thrust forth, and money provided. But suppose every young woman in our church would get down before God: What if where one now prays, a hundred were bowed on their faces, would not our purpose, the sending and supporting of missionaries, be increased a hundred fold?

It is a great help to get a view of missions as "The Enterprise of God," for which He is supremely responsible. To feel that He alone can select and separate and send forth His chosen laborers; that

He alone can open wide doors; that He alone can move the people to give themselves, their sons and daughters, or their money.

The work of missions is our high-calling, and must have a correspondingly high and holy motive. There must be a missionary conviction—a thorough and final acceptance of this work as the last intrustment committed to the church by her ascending Lord. This must be beyond dispute. Christ's command leaves no room for questions. As surely as there is none other name given under heaven among men whereby we must be saved, there is none other way given by God to His followers whereby the world is to be redeemed. So long as mission work is thought of as a church enterprise, adhesion to it will be inconstant and variable. But when God is seen leading the way, it will become our high-calling to follow. To feel no interest in missions will be to be out of harmony with God's plan. If the church of God will but pray as she ought, every other needed blessing and enlargement will come to her mission work. The call from the field is "twice as many workers, three times as much money, seven times as much prayer." Thus we see that prayer out-weighs everything else.

And then the giving. The Boards of the church send missionaries to the field under the implied pledge of the church to stand behind them and support the workers there. And to this implied covenant every church member is a necessary party. To allow the missionary agency to be crippled by an empty treasury is something for which every church member is responsible, and will be held accountable by the Master of us

all. Let us increase our giving that in this particular our home base may be strengthened. The increase should come by the scriptural method, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Let us not withhold that which is not our own, for, "*the tithe is the Lord's.*"

Surely among the most remarkable movements of our times has been the steady forward march of Christian womanhood towards the front ranks of consecrated service. Christian women are thoroughly united in organized work for souls. The ranks of our workers are being depleted and the call comes more strongly than ever before to our young women to enter the fields of service. If we may not all go abroad, all may help those who do go by our sympathy and co-operating prayers. Some one has said that "There is one thing as great as to be a missionary, and that is to foster the missionary spirit that makes missionaries of others by the contagion of *our* zeal."

Young women, "Pray ye the Lord of the harvest that He would thrust forth laborers into His harvest." Wherever you are, be missionaries; and set before you to do your utmost to bring the Gospel into contact with every human soul.

"The time is short
If thou wouldst work for God it must be now;
If thou wouldst win the garlands for thy brow,
Redeem the time."

YOUNG WOMEN'S MISSIONARY SOCIETY-ITS PROBLEMS

BY MARTHA PAYNE, MANSFIELD, OHIO.

EVERY ADVANCE step in civilization stands as a monument to some solved problem. So in our Young Women's Society every problem is but a stepping stone to higher achievement. In this brief article we can not deal with all the problems of each society, but let us discuss a few of the most important ones common to all organizations.

"I'd be glad to do it but I haven't time!" How often we hear that excuse! Our complex business and social life with its intense nervous strain *seems* to demand every minute. Now God has given every young woman twenty-four hours in each day. Eight of these for six days a week must be spent by the most of us in earning our living. Subtracting with these hours time for meals and recreation we have left for other activities possibly fifteen hours a week. The use to which we shall put these hours depends upon our ability to discern between good and evil, yea often between the better and the best, and upon our willingness to choose according to our discernment. It is often necessary to buy ready-to-wear garments, decline social teas, and even neglect good fiction in order that more time may be devoted to the "King's Business." But it is quite evident that unless we are deeply interested in the kingdom, we shall not be willing to make these sacrifices.

Here then is our second problem; the problem of interest, upon which depends the membership of the society and the proportion of that membership in regular attendance. Missionary literature and mission study classes have led many a young woman to devote her life to the Master's service. At first they will not

read whole books on the subject or even magazine articles. Short clippings and brief pointed anecdotes distributed among the young people are often the seeds from which grow large fruit-bearing trees. Some can be won by missionary lectures or entertainments in which their friends have a part, or by missionary boxes for which they have helped dress dolls or made sewing bags. One of the best ways to foster interest and to maintain it is to give *every* person some *definite* work for which she is personally responsible. Some societies make each member a representative of a certain missionary, news from whom she reports at the monthly meetings. By this means the younger members become interested in reading our missionary magazine.

Closely related to the question of interest is the problem of the program. Printed yearly programs far exceed any other method. Those prepared for the Women's Society of our church can easily be adapted to our society. The devotional exercises, the business, the length of the program and the preparation for the same are all parts of this one big problem. No subject foreign to missionary activities should be discussed in the course of the meeting. The election of capable and willing officers and the efficient management of the finances are two very essential features of the business hour. The envelope system for monthly dues and the penny offering for the contingent funds have proved the most successful methods for this part of the work. For valuable suggestions in regard to the devotional exercises, the missionary program, and the social hour-

we refer our readers to the Department of Best Methods in The Missionary Review of the World, July, 1914.

But important as these problems are, the most difficult and the most vital problem our society meets is that of prayer. Definite, intelligent intercession at home and at the meetings is needed to destroy Satan's stronghold and to win his millions to Christ. Missionary stations with their native and foreign workers should be mentioned individually before our Lord. Those missionaries whom we have met or heard or of whom

we have read should be on our personal prayer lists. In the meetings it is best that the leader call for prayers for some specific need in a certain field. Many of our societies have a prayer list in which one day a week is given to each of our five special missionaries. When this prayer problem is solved there will be no more lack of time or of interest or of instructive, inspirational programs. The spiritual life of the society will have been quickened and God alone will have counted the souls we have brought to His throne.

YOUNG WOMEN'S MISSIONARY SOCIETY--IT'S PROSPECTS

BY BELLE S. ARMSTRONG, 4TH CHURCH, CLEVELAND, OHIO.

THIS IS an age of young people. Young men and young women are filling a large part of the responsible positions in the business and professional world.

Men of affairs are ever on the alert for the bright, strong, energetic young persons to fill the places which require the sturdy strength of the young person of today. In the church we find the young people revealing the same life and vigor which is shown in their secular employment.

Young women, in a peculiar way, are finding themselves in places of responsibility and trust. An increasing number are receiving mental training and ability to reason and think in our schools and colleges. The business world is developing thought, quickness, reliability. Books and magazines, which can be had in such large numbers, aid in making our young women intelligent and well-informed. There never was an age when women were more cultivated, more trained, having more privileges, and more free-

dom to make of themselves what they will than the present age.

Add to this the spirit of the Christ which directs and controls numbers of these young women and what a force for righteousness we have. Would that we might say that this were true of all of them. These Christ-filled ones are the leaders in our churches. They are our Sabbath School teachers, our Junior leaders, our teachers of mission study classes, chairmen of our missionary committees. Bright, talented, trained, intelligent, vigorous, sturdy young women. Out of this group we have the greater part of the workers in our young women's societies.

What, then, shall be said of the prospects of the Young Women's Missionary Society? Glorious, indeed! Bright as the morning star!

Many of our members come to us after years of teaching and training in our Junior Missionary and King's Daughters Societies. Their hearts and minds have been nourished and fed from early

years on the work of the Master's kingdom. Some of them have come because an interest has been aroused through that splendid institution, the mission study class. A desire for more knowledge and a wish to aid in the great world task is bringing many young women into our societies. These young women are trained to think about missions, to read about missions, to talk about missions, to give to missions, to pray for missions. A great band of trained missionary workers to fill the ranks of the generation of women workers who will soon pass away. Is not that a glorious prospect?

The world needs young women of sterling worth and character today more than it ever did. The work and duties and privileges of the young women's society will develop the character of its

members. They will be saved from shallowness, and narrowness, and idleness; they will secure breadth and depth of character; they will cultivate the heart and mind; they will become refined and pure; they will become beautiful without and glorious within because their hearts have been set on fire with love for the Master and an ambition has been formed to do their part in building up His kingdom. This too, is a great vision for our young women.

To bring the young women to fully realize that their influence, their service, their prayers, and their gifts are needed to make the world more Christ-like and to bring it to Him for His inheritance is the great prospect which awaits the Young Women's Missionary Society of the United Presbyterian Church.

FIRST THINGS FIRST.

BY MRS. J. P. GIFFEN, DUNBAR, NEB.

THE MOST valuable thing on earth is the human soul. The most important work on earth is the saving of human souls and lifting lives up to a plane where they shall glorify God in all things. In God's estimate of things His kingdom holds first and supreme place. His plan is to make His righteousness universal. So He has given to His people this message, "Seek ye first His kingdom and His righteousness." God has commissioned His people to the one supreme work of witnessing for Him. Nearly 2,000 years have passed since the giving of this commission and but little progress has been made in the work of carrying it out. The center of missionary activity—originally in Palestine—has been transferred from place to place until now it is said that "to the evangeli-

zation of the world *America* is the key." We cannot expect a flood of righteousness to flow into the rest of the world from a nation which is herself so far from God's ideal of faith and practice. God's redemptive plan is world-wide. But if America is to be the "base of supplies" for the world-wide missionary enterprise, she must pass through a transformation, *she must be Christianized*. With her wonderful opportunity for being a saving influence to the world, may she speedily realize her position and her condition!

Let us make a hasty survey of the spiritual condition of the United States. We have boasted that this is a Christian nation, yet, of our 91,000,000, and more of a population, *less than one-third* are even professed Christians.

The great tide of immigration has made parts of the Eastern portion of our country a veritable foreign mission field. The character of our immigration has greatly changed during the last quarter century. The United States government was founded by immigration from across the sea. But those early settlers were of a higher type than the majority of the incoming foreign element of today. They were people whose language, customs, standards of life and religion were closely related and their assimilation was not the problem that the assimilation of our foreign population is today. The incoming hosts of foreigners now are from nearly all races. Multitudes of them are from non-Christian and papal countries. They bring with them many low ideals. We have to deal with their *character*, as well as their *numbers*. Some one has written, "It is interesting to try to imagine what kind of a place the United States would be if the Poles had founded Boston; if the Italians had settled Virginia; if the Slovaks had colonized New York; the Lithunians established Philadelphia and the Jews been pioneers in the Great West."

Such an imaginary picture may help us to realize what the United States is liable to become if the present order of things continues. Many of these immigrants are forming themselves into colonies; and if left alone to preserve their language, ideals and religion, without assimilation with our national life, will prove a serious menace to our welfare. Though the larger part of this foreign element have come to us through the Eastern gate-ways and many have settled in the East, yet many come through other ports and they are rapidly scattering all through the nation. Some missions have been established among

them, with teachers and pastors who use their native languages; but they labor at a disadvantage with equipment inadequate to the needs of the work. Some of them, especially the younger people, are able to take up our language and are assimilating with our English-speaking churches; but the great majority of them are untouched by proper religious influences.

Let us turn Westward. As we pass through the central and central western states we find a large field for aggressive Christian work. Even in the states where the church has a strong-hold the gospel is not preached to "every creature," nor even to every community. There are large cities with many thousands of people who never enter a church, nor hear a gospel message. In these cities are saloons and dens of various sorts numbering into the thousands. These send out their agents to lure men, women and *even children* down to the destruction of soul and body into which they rapidly lead their victims. There are streets in these cities which it is not safe to traverse. The only force which will overcome these dark places and evil forces is the pure gospel of Jesus Christ; and *that means that there must be an enlargement of Home Missionary work*. In these states there are large country districts, with scores of people who do not affiliate with any church; and many of them are not in easy reach of church services. We go on still farther West into the irrigated region. This new country is being rapidly filled with people in quest of homes of their own. It is stated on good authority that more than 100,000 new settlers have taken up homes in Washington, Oregon, Idaho, and Montana, during the last year. The church has not kept pace with this moving people, and there are large ter-

ritories not supplied with churches. We recently read of two *whole counties* in Idaho, with a rapidly growing population, without any church or religious service. So very much of the future character of these new settlements depends upon the present religious conditions, that any delay in planting a sufficient number of churches with them is dangerous, not only to them, but also to a much wider territory through their influence.

If the evangelical churches were as active in sowing the good seed of Christ's gospel, as the Mormons are in spreading their pernicious doctrines, these conditions would soon be righted and the strongholds of the Mormon faith, also, would soon disappear. This growing Mormon force, destructive of the very foundation of good government, a pure home life, with false teachings, and gods, many working to make their faith a world-wide religion, is a dangerous element in our national life. It is a thoroughly organized, pagan system; and only the pure gospel of Jesus Christ will solve the Mormon problem. It is a difficult mission field, requiring their own methods of work, and a zeal and activity akin to their own.

Looking still westward, the imperative demand for active Home Mission work is not lessened. Statistics show that in the states of California and Nevada there are 180,000 children of school age outside the Sabbath schools. If this be true of the children, what must be the story of the adults?

We turn South and South-west, into large territories of country newly settled by native Americans and foreigners. A Southern Methodist journal, in writing of the influx of immigrants, says, "The form our future civilization will take

depends upon the activity of the Protestant Church of the present."

We cannot overlook our 12,000,000 colored citizens. Many of them are citizens of whom we are not ashamed; but these have come under the influences of Christianity. It means strenuous effort to develop Christian character in a race which has, for many generations, been degraded. The church cannot evade responsibility for them; but to bring them all under gospel influences, calls for a large extension of the Freedmen's Mission work, for the church has reached only a small proportion of them. They need the triple education of body, mind and heart.

We note another important mission field in the Souther Appalachian mountains, among the Mountaineers. They number about 4,000,000. They are largely Scotch and Irish descent; and came to America originally in quest of religious freedom. An unmixed race and naturally religious, they offer a promising mission field. For years they have been an isolated people; but the commercial value of their region begins now to be appreciated; and demoralizing influences, hitherto unknown to them, will be creeping in among them. "Let the church and nation do their duty now; and the time may not be far distant when the entire mountainous region will become a vast recruiting ground for all that is best in our national life."

We do not forget the American Indians. The American church owes it to them to give them a knowledge of the "*Better country*" and of their privilege to its eternal inheritance. Yet only about one-seventh of the 350,000 native Indians have been touched by Christianity.

In addition to all these distinct and mixed classes, there is a host of our own race and nationality-absolutely indif-

ferent to their own salvation and that of others and who care for nothing beyond material things.

It looks like, and is a gigantic undertaking for the church in America to win so many millions to Christ, or even to bring them into touch with gospel influences. Of these, there are so many intoxicated with the pleasures of this world; many, seeking only this world's goods; many, ignorant even of our own national customs; many, deprived of the opportunity to hear the gospel; many indifferent; many, steeped in the blackest of sin; and all unacquainted with Christ and untouched by His love. Yet the material and spiritual forces of the church are greater; and the King and Head of the church has said, "Go ye into all the world and preach the gospel to *every creature*." That includes every soul in America. The church is responsible to God for obedience to that commission. If she fails to obey, God will not overlook it. He is the same God today who warned His people centuries ago thus, "And ye shall be left few in number: because thou didst not hearken to the voice of Jehovah thy God."

The church must carry out this commission for sake of the nation. The gospel of Jesus Christ is the only force which will dispel the darkness and crime of the land; and which will solve all the problems of individual and national rights.

"AMERICA HAS NO PROBLEM WHICH CHRIST CANNOT SOLVE."

For a nation, as well as an individual, "The wages of sin is death." It has always been so with other nations; and the United States has no assurance that she will escape, any more than the others, who have gone down because of godlessness. If our national life is preserved,

it will be by the faithfulness of our Christian forces. If the church of America arises now to her opportunity and actively pushes Home Mission work, trusting and pleading with God, His promises, "there is no estimating the outcome and the glorious reward."

"He does most to Christianize the world and to hasten the coming of God's kingdom, who does most to make thoroughly Christian the United States."

Those who have made close observation say that, "There is scarcely a European community, the life of whose common people is not tintured, if not wholly revolutionized, by American influences, infused by those who have been in America and returned, or by friends who have settled in America." Who can estimate the results if this influence be Christian!

Our commercial interests are worldwide. If the American church were the force she might and should be, what heralds of truth our agents of commerce would be!

What a foreign missionary force the hundreds of young people who come yearly to our schools for education would be, if Christianity were the influence in this land that God designs it to be!

With such splendid opportunities and the available power to transform whole nations, may the American church hear the call of God, "Awake, awake, *put on thy strength, O Zion!*" This call to the whole church is a call to the individual members of the church. And that, which concerns you and me, is,

"HOW AM I TO OBEY?"

Isaiah did not put on strength until after he had a vision of God, in His power and holiness; until he realized his own sinful condition and need of cleansing, and that of his people, and was cleansed from his own sins. Then

he became the worker whom God used with so great power. Spiritual strength comes today in the same way. You and I too, must get the true vision of ourselves and of God, as He reveals himself in His word, through prayer and by His Spirit. We must daily seek Him through these means. We must catch the vision of the Christ-life; who, though perfectly Divine, had also a perfectly human nature. How that in His humanity He was possessed of all the powers, the natural cravings, the lofty ambitions, the will that any normal man possesses. Yet His whole life was a sacrifice of those things which the world deems necessary to a successful life. He might have reigned in power, an earthly king; yet, "He took on Him the form of a servant." He was wisdom incarnate; yet, "He made Himself of no reputation." "He was rich; yet, for our sakes He became poor." He was slandered, misrepresented, misunderstood, homeless, "Despised and rejected of men; a man of sorrows and acquainted with grief." Though without sin; "He was tempted in all points like as we are." He submitted to the climax of His sufferings in the agonies of Gethsemane and the awful experiences of the Cross, when even the Father, who had been His support all through life, turned His face from Him for a season and Christ thus tasted spiritual death.

You and I have some idea of the burden of sin, when one of our misdeeds presses so heavily upon us that both body and mind suffer with the soul. What must have been the crushing burden of the Saviour, when this one experience is multiplied by the millions upon millions of the sins which bore down upon His soul? For, "The Lord hath laid on Him the iniquity of us all." Was it any wonder that His great heart

broke, and that Nature herself was veiled in darkness, when, for the lost race, He poured out His soul unto death on the cross?

With this vision of the Saviour, shall we do less than our utmost, "To win for the Lamb that was slain the reward of His sufferings?" His great passion was and is, to bring the world back to God. He purposes that each of His people shall "Seek first His kingdom and His righteousness" for Himself and for others. If the other sixty millions of our population are to be evangelized, there *must be a revival* of true religion *among the professing Christians in America*. "The line of demarkation between the world and the church needs to be so sharply drawn that the worldlings may know that they are on the wrong side of the line."

American Christians may well learn a lesson in consecrated life and service from Indian and Korean Christians. It is a time for the expenditure not only of our money, but of our very *life-blood* in His service. We may not be called to suffer martyrdom, but God calls for effort in His work which sometimes uses the mental and bodily forces to the point of exhaustion. The Christian life is not one of idleness. A woe is pronounced on those who "are at ease in Zion." There is an imperative need for a revival of the Spirit of prayer; and for a study of the commands and promises concerning prayer, among *individual Christians*. The Lord commanded, "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." He promised, "If two of you agree on earth as touching anything that they shall ask, it shall be done for them of My Father Who is in heaven." The faith, that He who promised, will fulfill His promise, is as necessary as the prayer. God is

waiting for us to make use of His wonderful promises in our prayers; and for our faith that He will make them good. When He sees such trust, the time will be ripe for their fulfillment. When, as Christian people, will we awake to these truths and let supreme and eternal interests take possession of our lives and purposes? When we do, then we may look for the glorious consummation of God's great Redemptive plan, not only for America, but for the whole world.

The poet expressed a great thought, applicable to this day of opportunity:

"We are living, we are dwelling, in a grand and awful time;
In an age on ages telling; to be living is sublime."

"The Christian church has once again come to the border of the Promised land, and may enter in, accomplishing the will of its Lord, by world evangelization." If this be true, as we believe it is, let us hasten it and the coming of our Lord, by yielding to *Him* and *His kingdom* the first place in our hearts and lives.

CULTIVATING THE THANKFUL SPIRIT.

BY MRS. E. C. LITTLE, TARKIO, MISSOURI.

A STORY read a few years ago comes vividly to my mind as I write, and it may be helpful to pass it on. A young girl was asked to prepare a paper for the missionary society on the subject, "Giving From a Girl's Viewpoint." Within a few days of the appointed meeting this girl sat down to write, and to her astonishment she found that she had no views on giving, not even one idea concerning it. The next day she was going into Boston, and while waiting for the car, two little girls, one of them carrying a baby, were standing on the corner. As a lady with a large bunch of lilacs passed, the older girl said, "If that lady had given me those flowers, I would have given half of them to you." The young lady took her seat in the car, and the picture of those poor children and the lilacs remained in her mind. Was not her own yard full of lilacs, and yet she had never even thought of giving them to others who had no flowers. The next morning a large bunch was carefully picked and taken over to poor, crippled Martha Holt, the washer-woman's daughter. Martha's face beamed with pleasure, and as she hobbled to the kitchen to get a vase of fresh water the young girl noticed two small boxes on the table

beside the crochet work. One was marked, "Malachi 3:10," and the other was evidently her "Thank-Offering Box." Without hesitation the young girl emptied the contents of her purse that was later to have provided a treat of chocolates, and said nothing. That evening she took down her Bible and read Malachi 3:10 several times. Then came the query, "If Martha Holt, a poor cripple, can crochet lace and give one-tenth to the Lord, and besides give joyfully thank-offerings for special blessings, what should I give to my Lord to be giving proportionately?"

There was never a prepared paper on, "Giving From a Girl's Viewpoint," but the story was told in its simplicity, and the attitude of that entire society was changed from one of formal duty to that of joy and blessedness.

And I have been wondering if the women of our missionary societies all over the United Presbyterian Church were asked to prepare a paper on, "The Blessings of the Daily Thank-Offering in Our Individual Lives," what we would write. Is it not true that to a great many of us the giving of a thank-offering is merely a formal duty once a year; and that, while the Lord is using and blessing our money, we as individuals are missing the blessings in our lives? A

few weeks ago our thank-offering secretary asked how many in our society were using the little boxes to receive gifts for special blessings from day to day, and I am ashamed to tell how few were so doing. And if this fairly represents the condition which prevails throughout the Church, and it probably does, what a small proportion of our women are really cultivating the spirit of gratitude through their daily thank-offerings. It is easy to place a bill or a check into a little envelope and into the contribution basket with never a thought of God's marvelous goodness to us. But oh! when from day to day, as an expression of our gratitude to a kind and loving Father, we give a pure love-offering for blessings received, how much more peace and love and joy is within our hearts, and how much more blessing we can claim in our lives.

What a blessed experience it would be if we would but form the habit of

COUNTING OUR BLESSINGS.

"Gratitude is the memory of the heart." Poor memories caused the Jews an endless amount of trouble. Again and again they forgot God and His goodness to them, and each time they reaped the bitter fruits of their folly. And if we but open our eyes we will be able to trace much of our sorrow and misery to the same source. Is it true that we forget God? Yes, as some one has said, "We can be thankful to a friend for a few acres or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health, and reason, we look upon ourselves as under no obligation." It seems natural for the human heart to ponder over the things we do not possess rather than to meditate on what we already have. Yes, we do forget God, daily and hourly. And what a blessed thing it would be if something reminded us with the regularity of the coming day of His gracious benefits to us. "And forget not all His benefits," is a timely exhortation to us, and it would be a good day motto for our homes. We would be spiritually enriched, if with David in the 103rd

Psalms we would sit down and count our blessings one by one. Count, did we say? Why, just think of our common daily blessings. Did you pass the day free from physical discomfort? Count one. Did some special joy lighten your heart? Count two. Were you given strength for the day's duties? Count three. Did trusting to Christ's faithfulness to keep you, enable you to overcome the temptation to be irritable? Count four. We failed in some particular, but we experienced the blessedness of restoration through confessing to Him who "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We were weary from the strain of the day and lost our sensation of physical rest, but we did not lose our faith in God. Everything went wrong—the children were fretful, husband came home late for dinner, the clothesline broke so that part of the washing had to be done over, the grocery-man forgot to send our order, some one spoke unkindly to us or of us, our cherished plans for the day were shattered. But even in the midst of all this God was still remembering us, the smile of His love was still upon us, and His unfailing blessings gave us abundant opportunity to count.

Not only should we count our daily blessings, but we should also

BE THANKFUL FOR THEM.

Each mercy remembered is a claim upon our gratitude and our obedience. Think and thank are said to come from the same root, and surely one follows the other as the day the night. The list of blessings furnishes the theme and arguments for thanksgiving. From David let us learn to give thanks for everything. "Every furrow in the Book of Psalms is sown with the seed of thanksgiving." And conspicuous among these gems of thanksgiving is the 103rd. There is not a single petition in the whole psalm of twenty-two verses, but simply an overflow of gratitude bursting forth from a joyful heart. It is said that this psalm has been committed to memory by more people than any other but the twenty-third. The keynote of

the psalm is in the first and last verses, "Bless the Lord, O my soul."

When Stanley found Livingstone in 1872, in Ujiji in the heart of Africa, with his stores gone, deserted by his men, and his body racked with fever, he hastened back to send supplies and men. For five long months Livingstone waited, and when help came the great man recorded in his diary these same expressive words, "Bless the Lord, O my soul." Our spiritual life would be greatly enriched if we would commit this Psalm to memory and each day note how David "selects a few of the choicest pearls from the casket of divine love, threads them on the string of memory and hangs them about the neck of gratitude." Henry Ward Beecher has said, "If one should give me dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings, only the iron in God's sand is gold!"

It is comparatively easy to be thankful when God's ministries of blessing are bright with heaven's sunshine. But the heart of gratitude that is attuned to God's harmony will learn not only to give thanks during the days of sunshine, when the pulse of health is strong and free, and bare existence is a joy, when all nature seems to sing one song and the soul chants gladly its hymn of thanksgiving to the Father; but also in the sad days in which we are apt to grieve rather than to believe with all the simplicity of children that which God has chosen for us is most wise, most just, and in the end most kind. Even though we are lonely of soul and the heart is desolate, we can look up through this night, and as we behold its gleaming stars say, "This sorrow which almost crushes me, this providence which seems

so stern is wisely permitted by a loving Father, and therefore all is well." She who has attained this mountain height of submissive trust and loving thankfulness has translated into her experience the inspired exhortation, in *everything* give thanks.

And this leads us to say that we should make a conscious daily effort to

CULTIVATE THE SPIRIT OF THANKSGIVING.

Flowers grow best under cultivation. The skillful care and the pains-taking attention of the gardener produce roses of the most delicate colorings and the most delightful fragrance. And likewise the flower of thanksgiving develops into its greatest beauty and fragrance through faithful cultivation. We have already referred to counting our blessings and being thankful for them. And to form this commendable habit will certainly be a means of cultivating the spirit of thankfulness. But I desire to add one or two simple suggestions which may also be used to this end.

First, *there should be a real use of the thank-offering box.* This ingenious little box has upon it some appropriate verses of scripture, two items of direction, and a pointed appeal based on John 3:16. The appeal reads, "How much do you love the world? Enough to give into this little case a liberal thank-offering each week—on the Sabbath—to help the gospel bells to ring out the glad tidings of salvation, to the people who are living without the knowledge of a Saviour? You can do it, if you will. Will you? Jesus awaits your answer." If the women of our church would daily, or at least every week, reverently quote John 3:16, and then read this little appeal, it would certainly stimulate thank-offerings and also help to cultivate the spirit of thanksgiving. Merely to have a thank-offering box in the home is of as little value as to have a Bible which is never read; but to make a real and faithful use of it will open within our hearts new fountains of gratitude and spread out before our eyes new landscapes of thankfulness. Why not have one of these boxes located conveniently

in the kitchen, where as we wash the dishes or labor in preparing the meals, we may be reminded of God's constant goodness? Or perhaps it might be placed in the dining room where as we partake of our daily bread we might be reminded of God's provisioning care and be led to thank Him for it. Or possibly it might be better to place it in the library where the members of the home gather around the family altar and sit in familiar family converse, so that the appeal to thankfulness might be heard there. Or possibly it might be placed in the bed-room, where, as one is about to retire for the night to rest under the guardianship of God's angels, the eye might fall upon it and the heart be impressed by its message. The particular location of the box, however, is secondary to the great purpose. It should be placed where the reminder will be most constant and the appeal will be strongest. And if it is so located, with a fervent prayer that God may use it to develop the spirit of thankfulness, it will surely thus be blessed. And not only will it be blessed to us, but likewise to the children of the home and the other members of the family, for its significance cannot be wholly unnoticed by them.

The second suggestion is, *that we follow the recommendation of the Annual Meeting of the Women's General Missionary Society* as reported in the July number of the Magazine. And what is the recommendation? That before the congregational gatherings "ONE WEEK OF THANKSGIVING, SUPPLICATION, AND SELF-DENIAL BE OBSERVED." Of course this is understood to be special. We are but to lay added emphasis upon the thanksgiving, supplication, and self-denial which we should habitually practice. I believe that if we follow this recommendation, really entering into its

spirit, we will not only reap a larger harvest of thank-offerings, but we will also experience a richer spirit of thanksgiving. Self-denial, of course, does not mean that we are to give up every legitimate and natural desire during the week. The Master does not require such crucifixion. That is not the truest type of Christianity which would always repress the rightful longings and ambitions of the soul. But while self-denial may become an austere asceticism, lacking the spirit of joyous thankfulness, it may also minister to the thankful heart. To be conscious that we are denying ourselves something that Christ may have more cannot but enkindle a warmer devotion to Him and a larger gratitude over being permitted to have fellowship in His sufferings. He gave until it cost Him His very life. And will it not help us to be more grateful for what He has done, if, like Him, we *give until it costs*? It cannot but help any earnest soul to say with David in His answer to the generous proffer of Araunah, the Jebusite, to give him his threshing-floor as a place of offering to the Lord and also wood and oxen for the offerings, "Nay, but I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing."

With such an observance of this week, and with our enlarged offerings for Christ's kingdom at home and abroad, there will certainly come a new joy into the life, and the stream of our gratitude to God will be fuller and sweeter.

Suppose, however, that we feel thankful, but have little to give, what then? Give what we can, even if it be but two mites. "He gives not best who gives most, but he who gives best. If I cannot give bountifully, yet will I give freely, and what I want in my hands I will supply by my heart."

TEMPERANCE, AN ESSENTIAL ELEMENT OF RIGHTEOUSNESS

BY REV. JOHN ARMSTRONG HENDERSON, D. D.

NOTE—Rev. John A. Henderson, D. D., is candidate for Lieutenant Governor on the Prohibition Ticket in the State of Ohio, November election, 1914. Dr. Henderson is pastor of the Sugar Creek Church, Xenia Presbytery, R. R. 2, Dayton, Ohio.—EDS.

IN AN ideal state of society there must be righteousness. A righteousness that is all-inclusive must embrace temperance, and temperance that is up-to-date must mean total abstinence by the individual from the use of all beverages that intoxicate, and prohibition by government of the traffic in such beverages. Such temperance as thus makes for righteousness in every phase of human life is the theme for present consideration.

Observe first, *that temperance, as an essential element of righteousness, demands a sober nation.*

As a general truth, this statement will be acceded to readily, since intemperance is so closely related to the Nation's vices.

The Nation is the political unit, or the union of all the people for political purposes. This political unit, the Nation, sustains the same relation to God that the individual does. It is a moral personality, and is responsible to God for its behavior. It may be as intemperate and as much a victim of inebriety as the individual.

Liquor is one of the great causes of national inebriety, as it is of the all too common inebriety of the individual man. It is not, however, the alcohol in the drink, but the revenue from it, that makes the Nation drunk. This kind of inebriety blunts the moral sense of the Nation as much as alcoholism does that of the man who imbibes.

How does the Nation stand on the temperance question? It authorizes the traffic in drink. It confers a legal right to sell for beverage purposes a liquid poison, a right which does not belong inherently to any individual. The Nation therefore becomes directly responsible for the ruin which the traffic brings. It was not a deliberate act of the Nation that brought about this alliance with the liquor traffic. The Na-

tion was caught in a trap. It got into this tangle with the awful business by thereby seeking to raise funds for paying expenses of war. The Nation put the stamp of governmental sanction upon the business for the sake of the revenue which at the time seemed to be needed to meet a financial emergency. The Nation at enormous material cost, in a bloody struggle for self-preservation, poured out in the Civil War the lives of thousands of the choicest of her sons. To meet that cost she negotiated the sale of the character and honor, as well as the lives for time and eternity, of succeeding generations of her choicest sons. That is what the Nation did when she got back of the saloon business by an internal revenue law, whereby, any person, meeting other local conditions, by paying \$25.00 may dispense liquid damnation to those who wish to drink it.

Abraham Lincoln, who hated liquor, was prevailed upon to sign the bill providing for the revenue, only after the assurance had been given him that all complicity with the liquor business would cease when the emergency had passed. There is reason to believe that, had he lived, such government complicity with the traffic would have ceased very soon, and the saloon would have followed its twin horror, Slavery, into the same deserved oblivion. But instead, it is our humiliation and shame that after a half century of such complicity there is no change, and no immediate prospect of it.

There is apparently large profit in the liquor business. So, for the same reason that the saloon keeper carries on the business, the Nation continues to be a sharer with him in it. The Nation wants the money, and so ignores every other consideration, material and moral.

Note, as above stated, that "there is apparently large profit in the liquor business." Of course, it is only ap-

parently so. The revenue from it that goes into the National treasury seems, and is, really large. But it is a mere bagatelle in comparison with the enormous expense which the traffic entails. As a financial policy it may be compared for wisdom to the impossible, even to the deliberate sinking of dollars with the vessel, crew and passengers, in order to recover pennies with which to provide chewing gum for the captain of the ship.

Yes, temperance, as an essential element of righteousness, demands a sober Nation. What is a sober Nation?

1. It is a Nation that professes adherence to the doctrines of abstinence and prohibition, and practices what it professes. Its profession will be found in its fundamental law, its constitution, and in its statutory laws, which make its fundamental law operative.

2. A sober Nation is one which administers all laws on the subject with reference to the riddance from the land of every form of liquor production and distribution for beverage purposes.

There are indications that the Nation itself is beginning to feel the impulse to sober up. The movement for constitutional prohibition by the several states and by the Nation itself promises well. So far as a profession of sobriety goes, the laws of the land, both constitutional and statutory, would be its very best expression. They would indicate the state of the Nation's heart, and the definite purposes of the Nation with reference to the matters involved. The Hobson Constitutional Prohibition Amendment is an appropriate profession of a sober Nation. That profession follows here: "Article —, Section 1, The sale, manufacture for sale, transportation for sale, importation for sale, of intoxicating liquors for beverage purposes in the United States and all territories subject to the jurisdiction thereof, and exportation for sale thereof, are forever prohibited. Section 2. The Congress, or the States within their respective jurisdictions, shall have power to enforce this article by needful legislation."

So far as a profession of national sentiment and attitude is concerned, that

is a good one. To secure such a legal declaration as that would be to take a long stride in the right direction. It would put the Nation into the right attitude towards the liquor traffic as a thing to be eliminated from the Nation's life, and cancelled from the list of its legitimate businesses.

Such temperance, as an essential element of righteousness, the Nation sorely needs. Such temperance the Nation is in hope of attaining. Just when, it is hard to say. Just how, may make some difference. In the mean time, and while we hope on for this much desired thing, it is time to pray and work for what we want.

If God gets a sober Nation, the Nation will have to be sober in its thinking as shown in its ideals, in its purposes as exhibited in its laws, and in its conduct as manifest in the working out of its ideals and purposes in administration. In all this there is much dependence and heavy responsibility upon the Government of the Nation. So, therefore,

Observe Second, *that temperance, as an essential element of righteousness demands a sober government.*

What, indeed, is a sober government? Any government, whether sober or not, is made up of three departments, the executive, the legislative and the judicial. Such a government is the agent of the Nation that it represents and that appoints it to service. A government is like a man; it is sober when not under the influence of liquor. The Government of this Nation is sober when it does not appeal to, or depend upon, liquor votes to elect it. It is sober when it openly and fully commits itself to the policy of the prohibition of the traffic in drink.

Any government, charged with the business of administering the affairs of the Nation, becomes such by evolution. The germ of it is some ideal, or ideals, wherein its very life abides. There never was a government yet in this Nation that did not become such by development from such a germ. It came to be the government because it stood for something, not negatively, but positively, not in an apologetic, but in a

whole-hearted way. In the course of its training for the business of government, it appealed for support on the ground of the things for which it stood.

In this Nation, government is by political parties. Our whole history illustrates this fact. The Government is always thought of and spoken of as, "the party in power." The period of training—the school time—is the political campaign, or campaigns, leading to the election. What the Government is in school, that is, what it is as a political party in training, it will be in actual service when advanced to power. To be essentially different is to be dishonest. For a reform element in a party to demand that it be different, is to connive at dishonesty. If under the influence of liquor as a political party, it will be under the influence of liquor when, as the Government, it administers the affairs of the Nation. That is the only thing reasonably and honestly to expect.

What has all this to do with the essential element of righteousness we call temperance? Much every way. The people, through the "Initiative and Referendum," may vote laws into the Constitution, or upon the statute books, but the Government administers these laws in deference to the wishes of those who control the ballots at election time, and whose demands have been well understood in the campaign. If a political party bids for the liquor vote, either by positive friendliness to their interests, or by a conspiracy of silence regarding such an issue, it will not be a sober Government, but an intemperate one, and most positively under the influence of liquor.

If we are to achieve temperance, or sobriety, in our land, by the prohibition of the traffic in drink, let us know that it cannot be by laws only, nor chiefly; for laws are a small part of government, since they do not enforce themselves, while administration is the very large part, having in hand, not only the making of laws, but the judicial interpretation and enforcement of them. A saying that is destined to take a place in the list of accredited modern proverbs is, that "Government is one per cent.

law and ninety-nine per cent. administration." For the people to elect a prohibition law, and ignore the choice of an administration in hearty, open sympathy with it, is to be guilty of the greatest folly. It is the kind of folly the people of this Nation have been guilty of for more than a generation. It is the kind of folly that blinds people's eyes to the facts, and makes them easy victims of the devil's snare in the form of compromise methods from high license to local option. It is the kind of folly which results in a game of "hide-and-go-seek" with the saloon, giving us more and more so-called "dry" territory, while the quantity of liquor consumed continues steadily to increase. It is the kind of folly that dissipates the political force of the moral element, and causes them to play into the hands of their enemies.

The moral element of our country, the Christian people, sometimes members of the same church, are following political lines of cleavage which separate them into various camps, where the principles for which they stand are either opposed or ignored in the campaign for the choice of a government. Their principles control their conduct in the election of laws, one per cent. of government, while these same principles are wholly ignored in the election of administrations, ninety-nine per cent. government. If the political force of the moral element will not be dissipated, it must follow moral lines of cleavage. The result would determine that which is of chief concern in the interests of a sober Government; so that whether there be little or much legislation, there would be a really sober Nation in both profession and practice. So then, temperance, as an essential element of righteousness, requires that the Government, in executive, legislative and judicial departments, should be a sober one, openly committed, in the period of its training, in a pre-election campaign, to the prohibition of the liquor traffic.

Observe third and finally, *that temperance, as an essential element of righteousness, demands a sober people.*

In the last analysis, this is the crux of the whole question of sobriety in the

Government and Nation; for the national unit cannot rise higher in character than the people who constitute it.

What is the present status of the people of this land as to temperance? Notwithstanding the quantity of liquor consumed has been increasing from year to year, there are these significant facts to be noted, namely:

Drinking habits are tabooed everywhere by the best of people.

Good society will not tolerate any longer the wine cup at feasts. Washington society itself seems to be falling into line, having about recovered from the shock of a wineless reception, which is the only kind the President and the chief of his cabinet officers will offer.

The Christian Church is a real temperance society. Elders and deacons no longer think of taking "a wee drap." Ministers make New Year's calls, and run the social gauntlet the whole year round, without the stimulus of the "flowing bowl."

There has been a revolution of sentiment and practice among commercial men. The United Commercial Travelers, an organization of the "Knights of the Grip," stands for advanced temperance ideas. What a change from the time when the "grip" held the bottle, and the "sample room" was a saloon!

Employers of labor are looking for sober men. Many corporations, some of which are employers of thousands, will have none others, requiring total abstinence by employees even when off duty.

The trend towards sobriety to take the place of inebriety is beginning to affect the vitals of the Nation. The entire Navy, at least, officers and men alike, must hereafter depend, appropriately, upon *water* to keep their spirits as well as their ships afloat.

The makers of appetite, the cooks and confectioners, in so far, at least, as it concerns the product of their art which they put on the market for the general public, are omitting brandy and other strong alcoholic flavors.

There is not a doubt that in these features of the situation, as in others, there is encouragement to hope for better

things in the progress of our people towards temperance and sobriety. Let this good work go on until there is the leavening of the whole lump.

What will make sure to us a sober people? A complete answer may be given in a single line, namely, the persistent promotion of the high ideals of Christian Civil Government. The answer in detail, but in brief, is this:

1. Total abstinence by the individual. There can be no such thing as a sober people of moderate drinking habits. The moderate drinker is not sober. He touches it lightly, but it has him. He is "a man given to appetite," its slave. Abstinence alone will make men free, sober men.

2. Putting before all the people the message of science touching the effect of alcohol upon the cell structure of our bodies, particularly upon the brain cells and the reproductive cells in both men and women. Many people are slow to think on the subject of temperance. Almost every one has a "self-starter" in the right direction, a conscience; but it sometimes gets out of order and the "motor" must be "cranked up." There is nothing that will set a man going sooner on this subject than the facts regarding the effects of alcohol on the cell life. If any one will know the thrilling interest in this phase of the question, address Mrs. Lillian Burt, Columbus, Ohio.

3. Pledge-signing campaigns among the young. Commit a life early and you have committed it surely. In view of the interests involved such convenancing as this should be encouraged as a factor in determining in advance the course of our young people's lives.

4. Voting out the saloon at every opportunity which may be offered to do so. One may very properly feel some resentment at the cowardly proposition of Government to raise a question for settlement which God has already settled for every government and every man; yet, if what God puts up to the Government, the Government in a cowardly way puts up to us, as Pilate did the question of disposing of Jesus, it is for us to give

at the polls prompt and decided answer emphasizing the right.

5. Voting in an administration that, in a pre-election campaign, stands unequivocally and uncompromisingly against the saloon. This is not a suggestion to vote in "good men" representing political organizations, quietly seeking saloon support, but publicly non-committal on the subject. Such a school of hypocrisy does not produce sober people, and usually graduates to political oblivion the so-called "good men."

6. The invoking of God's activity in

putting away the saloon and making a sober people. God is the source of our help, "whereunto we may continually resort;" this only, when we are occupied in the lines of temperance activity open to us. God is the friend of temperance. He is the enemy of the saloon. He wants a sober people. But He will not destroy the saloon. He wants us to do that. Let us have faith to say to this mountain of iniquity, "*remove hence to yonder place;*" and let us give efficacy to our prayers by getting busy to produce what God and we want.

A STANDARD OF EFFICIENCY.

Approved and recommended by Women's General Missionary Society of the United Presbyterian Church of North America. For use in congregational societies.

I. A ten per cent. increase in membership over statistical record of previous year.

II. (Sec. A). Increase in contributions to all departments of our Women's Work. (Sec. B). All missionary society funds to be sent through Presbyterial treasurer to treasurer of our Women's General Missionary Society.

III. All Reports, Contingent Fees and Pledges, attended to promptly when due.

IV. A definite share in Home or Foreign Missionary's salary.

V. Ten per cent. gain in number of subscriptions to our Women's and Juniors' Missionary Magazine.

VI. Systematic study of Mission Study Text Books.

VII. A Prayer Circle to meet at stated times, or at call of President.

VIII. (Sec. A). A Young Women's Missionary Society or Sabbath School Class Circle. (Sec. B). A Junior Society or Little Light Bearers' Band.

IX. A ten per cent. gain in number of tithe payers in society.

X. Increase in Thank-Offering with observance of Self-Denial Week, prior to annual ingathering.

Ten Points. Ten Credits to each Point. Honor Roll, One Hundred per cent. Report annually to Presbyterial Statistical Secretary. "Study to show thyself approved unto God." 2 Tim. 2:15.

FOREIGN MISSIONARY CORRESPONDENCE.

THE BIBLE WOMEN IN CAIRO—THEIR OWN STORY.

Edited by Anna Y. Thompson.

(Miss Anna Y. Thompson has directed this work for many years. The importance of this work is not to be reckoned by time; it is simply incalculable in value. Miss Thompson has been forty-three years a missionary in Egypt and has accomplished a marvelous work in her day).—EDS.

Miss Heneina is very zealous gathering women to prayer meetings and to church. Some of the women did not want her to visit them because she is a Protestant, but she says now the Copts will accept her teaching. She spoke of one time when a Moslem woman was listening to the reading of Christ's healing and the story of the wedding feast, who seemed greatly pleased.

Another Moslem was listening to God's word as recorded in Luke 16, which impressed her very much as Miss Heneina explained the necessity of holy living on this earth and the need of trusting the Saviour; for even a poor man who depends on Christ may attain heaven, but a wicked man, even if rich, will be lost. The Moslem said at last, "Your words are very impressive and it is true that the future life is the enduring life." Another time she was reading to a company of women about Christ's weeping over Jerusalem and men's sins, and the women wept. Another time she was reading about Adam's fall (and Eve's) and the Moslems said, "God forgives." She replied, "The wages of sin is death," and therefore the Lord prepared a Saviour to atone for our sins, they seemed very much impressed. Another time, she read Psalm 103, and prayed with the wife of a Coptic priest, who said, "Pray for me." Another time while visiting Moslems, she read the story of Ananias and Sapphira, and showed them that death was the result

of lying. They answered, "O teacher, will lying kill, and Mohammed will intercede for us." She answered, "That no one could intercede except God. They answered, "True, O teacher, Mohammed was only a created man."

MISS BUKHTIAS' REPORT OF SOME OF HER EXPERIENCES.

I have put down forty Bibles as sold by her. Perhaps I should have said given away, and here follows the story of them:

A Protestant from a village came and asked her to pray with him that his brother would get out of the army conscription and he vowed to give eighty Bibles away if the prayer was answered.

In fulfillment of the vow Miss Bukhtea had the pleasure of giving forty of them, one of these being to a Mohammedan living near them, who made an excuse about something so as to call to ask her about the Christian religion. In the beginning of the conversation she said that our religion taught us to have mercy. He assented, but added, "Only your Christ—" and stopped. She surmised his design and said, "You mean that we say Christ is God" and added, "What do you say?" He answered, "A prophet." She answered, "May I speak?" And on his assenting she commenced the story of the Redemption from the creation and fall of Adam; how God punished him when he fell into sin, and with him his posterity. At every new thought he would assent until she came to mercy. Then he said, "Your works will give you entrance into paradise." She told him that no good works would give entrance into heaven because God's justice seeks satisfaction and that even Mohammed admitted this upon which admission his followers said, "And neither thou O prophet of God!" Then Mohammed replied, "Neither I myself, unless God bestows upon me His

mercy." Then she asked him how mercy and justice could be reconciled except in God's plan in sending Jesus to die for us? The man said, "Was God not able to do so in any other way? Then she told him that none of Adam's seed were without sin, which they inherited from him. Then he said, "O, lady, God is able to guide us to the right way, because you believe in your book, and we believe in our book." Then she gave him a Bible as she knew he was seeking the truth.

"O that God would give us words when we open our mouths to speak to Moslems."

MIRIAM KELADI.

Miss Miriam Keladi has some very interesting people whom she visits in the Fum el Khalig quarter. We also went to Mauyal on the island to visit, but many of the Moslems were afraid of us and our teaching.

The exception, was the family of the Captain of our mission *dahabieh* (Nile boat). She visits two sets of huts of Moslems and Copts from villages in upper Egypt, one set being mostly fishermen and their families. Another village of huts have Bedouin and other Moslems, some of whom receive us cordially.

One day the men had their green flags (religious) and their little drums, going out for a procession before a feast day, and one had long hair dyed with henna, who said he could not read. It is a weird community.

One of Miriam's pupils is a Greek, who was married to a Moslem.

Miriam tells of a Moslem woman who was sick continuously, and she thought it was from demon possession. The Bible woman read to her Matt. 9:20, and then the sick woman prayed, "O, my Master Jesus, heal me as Thou didst heal that woman of old." Then when she was cured she said Jesus had healed her.

In another place a Moslem woman's son was sick with a fever, very low. One of the women of the house who takes lessons was reading John 4:46, about the son of the nobleman. The boy's

mother said, "Heal my son, O Master Jesus, as Thou didst heal that boy." Her son was healed and then she would say to other women, "Ask healing of Jesus because He healed my son."

Miriam asks that all will help her in prayer for these people.

MRS. MIRRO.

(Mrs. Mirro formerly of Mardin, Turkey.)

Among the stories given by Mrs. Mirro, of her work, I will write the following: When I went to one house I found that most of the women (Copts) had gone out, but there was one left at home, so after reading and explaining a passage of Scripture I prayed. Just as I began she came and turned my head to the East, a thing I did not understand at first, but I kept on praying. While I was praying I asked a blessing on the servants in the house, and asked God to give them the light of the gospel, but the woman called out in a loud voice, "They are Moslems, why do you pray for them? It is a sin to give them the gospel." But I went on with my prayer until I had finished and then I said to her, "Jesus died for all the world and not for one part only, for Christ said, "For God so loved the world, etc.," and He does not say "I love Christians only." I spoke to her much but she did not consent to believe that the door of Salvation is open to Moslems as to Christians. She tells me also of another pupil, "I visited her in her new house, asked her about her neighbors and she said, "There were three Moslem families who visited her," and she visited them and because she knows how to read, I asked if she ever read the Bible to them. She answered, "No, they are much attached to Mohammed," I then said, "What if they are, did you ever try?" She acknowledged that she had not, so I said, "Come with me to them." There were two together and we called the third one and I opened the conversation on religion, and asked if they had ever requested their neighbor to read to them from the New Testament. They said, "No, she laughs at Mohammed, saying he is so and so and it

hurts our feelings," after some further talk, they asked me, if Mohammed was not like Jesus the Son of Miriam, I replied that there was a great difference, that Mohammed was created, but Jesus was God, as the Koran says, the word of God, and that Mohammed sinned as other prophets did. But Jesus was sinless and wrought miracles and healed the sick and at last died for us to save from the punishment for sin, then I told them of a baptized Mohammedan who preaches in our church, so the following Sabbath, one of the women came with me to hear him, and she acknowledged that she was very much pleased, then I told them of the prayer meeting for women on Thursday morning and one came to it, and it appears that they are very willing listeners. We must sow the seed and God can make it grow in the heart.

MRS. ROMA.

(Mrs. Roma is the daughter of a converted Mohammedan and the wife of one who has been teaching a little school for some years.)

Mrs. Roma among other things tells of her being one time with some people where a Moslem woman was telling of some of the wonderful things done by Mohammed, the prophet, and the woman told us unbelievable things. Then I asked her, "Did he heal the sick, or open the eyes of the blind and did he make an atonement for the people?" She answered, that she had not heard of his doing any such work and asked me, "Who did do this?" Then I told her that Jesus Christ the Saviour had done all this, and I began to explain to her, His great miracles and she listened with all quietness.

She (the Teacher) was of a converted Moslem family, and when she acted as delegate from her local missionary society at our Presbyterial society, the things which especially impressed her were that those who were hungering for the gospel are having the gospel preached to them, and that male and female are all one in Christ Jesus.

MRS. IM YACOUN.

Mrs. Im Yacoub, a widow with one son who is in government employ, and she is troubled that he has to work on Sabbaths.

Im Yacoub thanks God for His love to us because in all the houses where she visits the women either read the Bible themselves or are glad to listen to her reading it and God's word will work mightily.

She thanks God for the movement that is apparent among Mohammedans and their willingness to listen to the gospel. "One day I met three men, Moslems, who wished me to speak to them about our Master Jesus. Then we read about the Holy Spirit and one of them who is an engineer said, 'Our Master, is He who will judge the world?'" I said, "that is true." Another one said, "Mohammed said, 'My people.'" The first one said, "Be quiet," then I said, "Do you believe that Jesus is living?" They answered "yes, the Koran testifies to that." Then I asked why they all love Mohammed more than Christ. The first one replied, "Your religion is narrow." My answer was "Jesus said to enter the straight gate." Do those who love God not bear the narrowness of the way?" He answered, "I have four wives and some have twenty etc.," then one said, "Paul the Apostle was not married and neither is your Patriarch or Bishop, is this the teaching of your religion?" I said to him, "that marriage is honorable in all but a man must have only one wife." He answered, "The first and last will be to Christians."

At another house two Moslem women said to me, when I was talking about Christ's sufferings for us sinners, "Our Master Christ was not crucified, but a man like Him took His place and He ascended alive." I answered quoting from the Koran, have you not read, 'Peace upon Him the day he was born, and the day He died, and the day He was taken to heaven alive.'" Then I asked her why they do not believe Him, she answered, "We believe as we have been taught, but Jesus' followers will be greater than those who are infidels."

This teacher is extremely zealous, and her great care is to teach Coptic people, or nominal Christians, although she has to meet a good many Moslems also; some of whom come to her for instruction. She is well versed in experimental religion, but her reading is not the best, partly on account of poor eyesight.

INDIA.

Dear Editor:—

You must know without being told how very much we all appreciate your labors for our Women's Missionary Magazine. But I know that one likes to be reminded by friends some times, even of things we know. We do appreciate your work and labor of love very much, and you and your assistants have our hearty congratulations on the enlarged Magazine.

Every number is more interesting than the last, if that were possible, and I am sure the women of the church and especially the women of the various missions whose work you set forth bear a great debt of gratitude and love to you for all you have done for the Magazine.

May God continue to bless and prosper your work. Very sincerely,

MRS. W. E. NICOLL, India.

THE GARDEN OF THE LORD.

By Mrs. E. L. Porter, Rawalpindi.

For the Lord shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden; and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.—Isa. 51.3.

When a man goes to a new country, takes a piece of forest land, clears it and makes of it a productive farm, how proud he is of his achievement! When a Burbank produces a beautiful flower or luscious fruit from some wild despised thing, all the world does him honor.

Our investment is in human souls. The raw article as we find it in the unregenerate, down-trodden, centuries-long despised, low caste Chuhra, is not a thing in which one can delight. But the beauty which develops when Christ

has claimed the heart and life makes one's heart rejoice.

In some places the old customs and superstitions cling very persistently, and evolution into the life of perfect faith is slow. In Zafarwal district there is a woman who, with her husband, became a convert to Christianity from Mohammedanism about ten years ago. She is bright and learns the Bible readily but she cannot altogether put away her fear of charms. When some children wearing charms on their necks crowded about the Miss Sahibas in the court-yard, Hassan Bibi carried her two weeks' old baby into the house because she feared the dreadful things written by faqirs and placed in the charms.

But there are many who have given up the old life and are daily growing more and more into the perfect pattern. In Sialkot district a woman was picking cotton out in the field when she heard that the Miss Sahibas were in her village leaving her work she ran in, eager to recite the thirteen Bible lessons that she had learned since their last visit. When the missionary camps are visiting a village, women will often sit listening to the message until sundown, hungry for the word of life, and forgetting the food for their bodies, the dinner that was still to be cooked. Another beautiful sight which has cheered the eyes on these same camping tours is that of illiterate mothers teachings their children to repeat verses and Bible stories. In one village a father wakens his wife and little daughters early in the morning that he may have prayer with them and teach them a Bible lesson before he goes to his day's work.

In Gurdaspur district there is an old blind Christian mother who can sing more Psalms and recite more Bible stories than almost any other women in the district. She cannot see a ray of light, and yet she is such a bright happy Christian.

There is another happy old Christian mother in Pasrur district, who has brought up a family of five children. The eldest son is a farmer, the next is a senior in the Seminary, the third a tailor, the fourth son a language teacher,

and the daughter lives happily in a distant home. The mother is now left alone but she says that at night she closes her door, and, while she smokes her pipe, she thinks of God.

A Punjabi villager was converted and baptized after he had grown to years of maturity. Immediately he set about learning to read so that he might study the Bible for himself. Later on he became a village worker in the Mission. When the famine orphans came to the Mission he was placed as house father over them and was wonderfully successful in training these wild Bhil lads to work. Afterwards he was called as pastor to a village congregation and was licensed by Presbytery for this work. He is not a learned preacher or fluent speaker, but his life is a living epistle and a benediction to his people.

He is now a white haired old man with his children grown up around him. One son is a graduate of Gordon College, a B. A. of the Punjab University, a graduate of the Government Training College for Teachers, and is now Head Master of one of our High Schools. Another son was also educated in Gordon College, and is Head Master of one of our Middle Schools. The other children are well on in their school course.

It is a delight to visit in their home when the children come back from school. They are all very fond of music, and as they gather together in the evening the father will start a Bhajah (Psalm in Punjabi), all joining in heartily with the singing. Then the children will start a song or a gospel hymn in English and carry it through accurately and with spirit. It is also a delight to have this old man visit in the missionary's home and listen as he leads in family worship. If one were in trouble no greater comfort could be given than the prayers of this Panjabi saint.

These are a few examples from among our village people who have been planted in the house of the Lord, and who are flourishing in the courts of our God. Many, many more we could tell you about, who are as roses blossoming in the desert, casting their fragrance all

about them, and causing the water of life to flow to other waste places. We can count them not any longer by tens and twenties, but by hundreds and even thousands in these days.

But what of the "gardens that have no water?" As against the 58,034 Christians reported from all our districts for 1913, we have a total population in our Mission field of 5,433,095. Shall the land of the Punjab watered abundantly by her five mighty rivers, and further made rich and fertile by the great network of canals, blossom as the rose, and the souls of the Punjab lie waste?

Shall the Government of the King of England spend many millions to reclaim the desert, for the purpose of bringing material comfort and prosperity to the people, and the United Presbyterian Church who holds in her hands on trust much of the wealth of the King of Kings vote 3½ cents per week per member for the purpose of bringing the water of life to the Garden of the Lord in the Punjab and Egypt and the Soudan, and then come up at the end of the year with a debt of \$49,391, the figures brought by the last mail? Friends is it true that there is to be,

'Nary a new missionary to go,

'Nary a dollar of advance.

But that we are to hear instead that dreadful word "CUT?" You surely do not realize what that means, or you would never send that word out here—CUT—and in SOULS.

I send with this a clipping from a missionary periodical, published in India, to help give you a little idea of what it means, and you can substitute for the name given that of our own Rev. W. B. Anderson who has gone from us, and whose place has not yet been filled.

"Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside? that we may seek him with thee."

Would you seek Him and find Him? Would you say of Him 'I am my beloved's and my beloved is mine.' Come help Him to water His garden in the Punjab. Come fellowship with Him as He looks on the multitudes and yearns

in compassion over them as sheep having no shepherd, for, 'My beloved has gone down into his garden,—to gather lilies.'" Rawalpindi, June 18th, 1914.

**THIS IS THE STORY:
A CHILD'S ALTERNATIVE.
AN INDIAN TRAGEDY.**

By Miss Amy Wilson-Carmichael.

The head of our household has gone from us (*i. e.*, the Rev. T. Walker, of the C. M. S.*), but the war of the Lord goes on. From this silent house, from the depths of our sorrow, we send a word to you: Help us to go on.

There is a need to go on, for that with which we are contending goes on unceasingly. A paper lies before me, a translation from a Danish missionary's account of a child—the sort of child we exist to save.

Her name was Kannammal. She attended a mission school in a certain South Indian city, for temple children must learn to read and write, as a foundation for the after education in base poetry and story. Little by little Kannammal began to understand what was in store for her. The children with whom she played told her; she did not understand at first, but gradually the knowledge broke upon her. The little girls spoke with joy about the fine jewels and clothing they would be given on the day they were married to the god. There are fifty servants of the gods in connection with the temple to which Kannammal was to be given, so the life was well-known to the children destined to "continue the succession." It attracted them, trained as they were to look forward to it as something desirable and natural.

But it did not attract Kannammal, and she entreated the old woman who had brought her up to be allowed to refuse it. Sometimes the lady missionary visited in the house, and she herself heard the child pleading to be released from temple service. "I do not want to be married to the god. Why need I be married to an idol and lead that shameful life?" But her pleadings fell upon deaf ears. "What is the use of

speaking about it?" said the old woman. "It is for this I have taken the trouble to bring you up."

Sometimes Kannammal was able to go and see her missionary friends, and she asked them to take her away. They told her it was against the law for them to do anything till she was sixteen. "But they will not wait till I am sixteen," was the child's reply.

At last Kannammal took the law into her own hands. She went to the missionaries' house, saying she had run away from home and would not return. "Please let me stay," she said. They let her stay, but knew they had no power to defend her. No offense had been committed against the Penal Code. The law cannot act till an offense has been committed.

Next day a crowd came with a police constable. There was the usual clamour and fierce excitement. The child was hurried away.

"I often went to the house after that," writes the missionary, "but I always found the door shut, and was told by the neighbors that there was nobody at home." The little girl, who had dared so much, and failed, was never seen again by any of her friends.

But they heard how the prince of darkness triumphed. Kannammal was dedicated to the gods, forced through the ceremony, helpless in their hands. With all her child-strength she resisted their purpose, refused to go to the temple to worship, and clinging still with a faith they could not shake, prayed to the true God, and abhorred the gilded sin. But a day came upon which there was only one way of escape. She had been dressed in silks and jewels ready for the sacrifice. All the details were arranged. She saw only one way out. Running to her room, she tore off the silken things and the ornaments, ran back to the old woman, flung them at her feet—"There is what belongs to you!"—ran out before she could be stopped, and sprang into the courtyard well. They dragged her up, but they could do no more; Kannammal was dead.

Friends, comrades in this unequal

strife, the one* who stood by us through the long battle, wise in counsel, strong in sympathy, has gone. I write the words, hardly believing them myself, for the sense of shock is still upon us, and we feel as our little children must feel when they say: "Has our Iyer not come back? he will come tomorrow! he will surely come tomorrow!" But we know he will not come tomorrow, so, friends at home, we look the more earnestly to you. Will you not pray as you have never prayed before? Take this story, told in quiet words, but burning with shame and wrong. Think over it. Let it enter into you till you see that child as if you had seen her in the flesh, as if she were your own. Then pray, we en-

*Substitute name of Rev. W. B. Anderson, Rawalpindi, returned home because of illness.

treat you, for the children in their need. Pray that those who are searching for them may be able to find them and save them. Pray that they may be saved with no mere nominal salvation, but delivered from the power of evil both for time and for eternity. And pray that we, who are left, may not relax for one moment, but, bereft as we are of the earthly help which was everything to us, go on all the more earnestly; and prove the Lord Himself our Arm every morning, our salvation, also, in the times of trouble, inseparable from a work which has ranged against its principalities and powers, and all the tremendous influences dominant in a land which is very dark. But what are these things to the Lord our God? Brethren, pray for us!—The Christians.

—From "The Indian Witness."



A COW WITH SIX LEGS.

An object of worship by the Hindus—unusually holy on account of this deformity.

JUNIORS IN MISSIONS.



DRILLING THE KING'S ARMY.

A PAPER ON JUNIOR WORK.

By Mrs. Helen Currie Gordon, Viola, Kans.

Read before the Arkansas Valley Presbyterian.

(Published by request).

Since this paper has to deal exclusively with the Junior division of the King's Army, perhaps the subject would better have been stated in that way.

As the regular army—composed as it is of many divisions and companies,—is yet one army, so the great Christian army is also composed of many divisions and companies.

But why an army at all? For what purpose does an army exist? May it not suggest to our minds these thoughts: A country to serve, a cause to defend, a banner to display, a conflict to wage, an enemy to be routed, and the recapturing of those who have fallen under the enemy's power? If so, then I think it not hard to see the similarity between the regular and the Christian army; only that one is under the command of earthly rulers and powers, and the other under command of the King of heaven.

Soldiers of the Christian army have their citizenship in heaven; their King is Jesus, the cause they defend is the gospel of Christ, the banner they display the cross of Christ, the conflict they wage is against sin and unrighteousness; the enemy to be routed, the devil and his adversaries—the reclaiming of captives from the enemy's power and dominion, is the winning of souls.

Two thousand years ago this army was not very large, but always has the

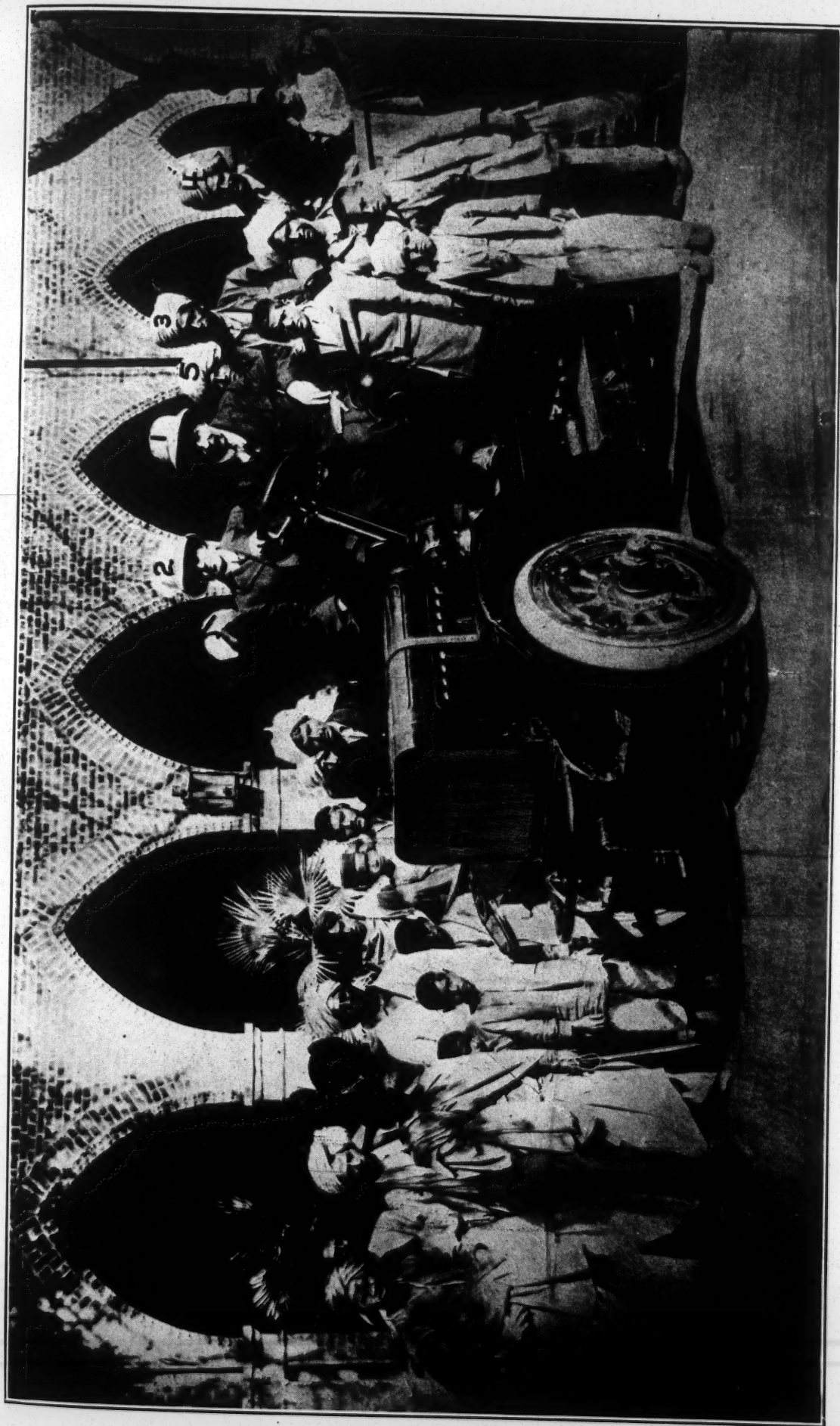
King had soldiers, fearless and brave, of whom it could be said, "One shall chase a thousand and two put ten thousand to flight."

Through the past centuries, however, thousands upon thousands have been added to the ranks, until today the enlisted number a vast and mighty host.

But it is only one division—no! Not even that, but merely a small company of one division of this great army that I am supposed to have pass before you for review today; the company known as the J. M. S. Company of the United Presbyterian Division.

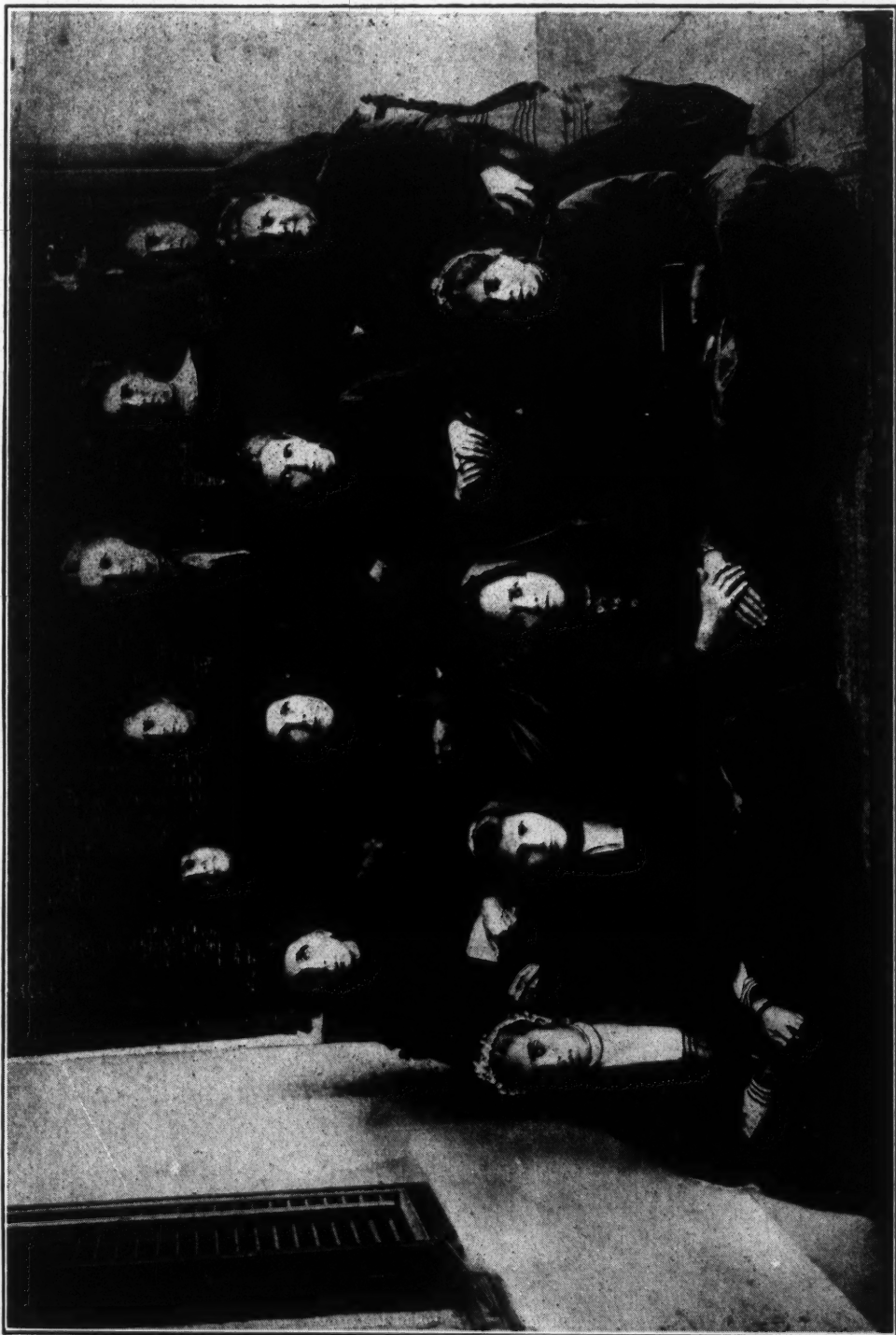
I am not able to name all of the requirements necessary for one who would enlist under the Stars and Stripes of our own dear land; only that the applicant must be a male not under 18 years of age, while in the King's Army under consideration, male and female may become regular soldiers without question of age, and it is because the King has sent forth His heralds with the invitation, "Suffer the little children to come" that there are J. M. S. Companies in His army.

Twenty-two years ago the J. M. S. Company of the United Presbyterian Division came into existence; a little band of raw recruits were ready for training, and the King immediately placed them under the special care of the late General Sec., Mrs. N. Wylie Stevenson, a woman whose bright face and attractive personality soon won the little soldiers' love and confidence, and when she gave her first command, "Attention!" the Company promptly obeyed. To assist her in her work the King gave



THE GOSPEL MOTOR TRUCK IN INDIA.

1, Rev. David R. Gordon, D. D. 2, Rev. J. A. McConnellee, D. D. 3, 4, 5, 6, Native Helpers.
The truck is standing in front of Elizabeth Gordon Home, Sialkot; ready to start on an Evangelistic Campaign.



ANNA Y. THOMPSON AND MARGARET F. KERR WITH 11 OUT OF THE 14 BIBLE WOMEN WORKING UNDER THE AMERICAN MISSION IN CAIRO.

Miss Bukhtea is sitting in the middle row, second from the right hand side. She does much among Mohammedans, and has great influence as she can quote the Koran as well as the Scripture. Her picture is interesting in connection with Miss Thompson's article to appear in October issue of Magazine on the ZAR because she is the teacher who visits the young woman who had the "Azar." The one to the right hand, standing, is working almost wholly among Moslems. She is superintended by Mrs. Zwemer. Bamba, as she is called is the one who visits the mother's family where the "zar" ceremonies were held.

her many sub-officers and under their united efforts the drilling began. Eighteen months ago this beloved General Sec., N Wylie Stevenson, after 20 years of faithful service was transferred to the innumerable company above, and General Sec., I. H. Milliken fills her place here and the drilling of the J. M. S. Company continues as in the past.

One of the first lessons the Company must learn is a drill in Faithfulness; loyalty to their King is the first requisite of a good soldier; they are expected also to be present at every Roll Call of the Company and perform faithfully whatever duties may be required of them.

Another drill is that of Bible Study from the King's instruction book, they are also drilled in committing to memory many of His commands and in knowing how to use them as a sword against the enemy.

Another drill is in the use of the Prayer Weapon, and oh! how many enemies have been conquered by its use, they are taught also the use of prayer as a means of supplicating the King's favor, and in returning thanks for favors received. The proficiency some have attained in this service has made many an older soldier stand in wonderment.

Then there is the Song Drill, and lustily do the young voices ring out in those grand patriotic chorus', "Christ shall have dominion over land and sea, earth's remotest regions shall His empire be, They that wilds inhabit shall their worship bring, King's shall render tribute, Nations serve our King;" or, "Sing a new song to Jehovah for the wonders He hath wrought, His right hand and arm most holy, Victory to Him hath brought." Other favorites are, "When our hosts to battle go," and "A glorious banner thou hast given," also, "God is King forever, let the nations tremble." These and many others are sung with joy and gladness to the praise and honor of Christ their King.

They are drilled also in becoming accustomed to their uniforms. Some parts of it do not always fit very well at first, but if the little soldiers are faithful, "the girdle of truth," "the breast-plate of righteousness," "the sandals of

peace," "the shield of faith," and "the helmet of salvation," are not only worn with comfort but become of vital importance and usefulness to them in later years.

The J. M. S. Company understands that not until they are older will they be expected to go out into the great battle-fields, but that it is the duty of little soldiers to keep watch around their own camps lest the enemy slip in and entice them to disobey some of their King's orders. This is the drill of Watchfulness.

But as a diversion from these drills or rather in addition to them, the officers of the J. M. S. Company have contrived of a way whereby views of the battle-fields may be secured for them. These views come through their own little Magazine, edited by some of the General's co-laborers, and oh! how they are enjoyed. Sometimes the view is India; presenting the little famine orphans being rescued by some of the King's soldiers and taken to Christian homes or Mission Schools where they are housed and fed and clothed and loved by members of the King's household. Another view may present the children's hospital where little sick ones are lying on clean white beds, while a kind doctor and nurse are bending over them relieving their sufferings and speaking loving words of sympathy and encouragement.

Or, perhaps the view is from the Egyptian or Sudan field showing some of the results of victories gained by the soldiers of the Cross. The Assiut College and Seminary, the Girls' College at Cairo, the Hospital at Tanta, and others are all monuments of victory. Then from Khartum and Dolieb Hill we have views of tall, black Sudanese warriors, as well as little Shulla girls like Zainab and Agum and many others. Then again the views are from battle-fields nearer home, and the J. M. S. Company are given glimpses of the Negroes of the Southland, of the Indians of Oregon and Iowa and of the Italians and other immigrants who are coming to our shores until each little soldier is fired with Christian patriotism, and they cry oh! do let us do something now to help win

these battles. Their cry was not unheeded, but resulted in another drill put into action, the drill in *giving*, and this review would not be complete without at least a small exhibition of this drill during the last few years.

I am sorry I cannot show the whole amount given, but even the following will suffice to show how the J. M. S. Company enjoys this drill. I find they have endowed five beds in the Memorial Hospital in India; one bed in Tanta Hospital, Egypt; one bed in Jhelum Hospital, India; built a parsonage at Tulsa, Okla.; built a Girls' School at Khartum, Sudan; built a school for Indians at Tama, Iowa; bought a farm of 125 acres and built a school house at Prairie, Ala.; built the Elizabeth Gordon Home in connection with the Sialkot Hospital, India, at a cost of \$5,000.00; supported Native Bible Women for one year in Egypt at a cost of \$2,500.00; built two cottages for the Girls' Boarding School at Sangla Hill, India at a cost of \$2,800.00, and now they are asked to build and furnish a Dormitory at Frenchburg, Ky. All this you understand is over and above their ordinary contributions and thank-offerings. I have only complete statistics for the last three years which are as follows: 1911, \$11,389.03; in 1912, \$11,048.50; and in 1913, \$12,056.60. What a magnificent showing it would make to have the grand total of 22 years.

In closing I would like to ask what estimation do you women, mothers, place on the J. M. S. Company of the King's Army? Some of you I know realize its full importance, and count your position as drill-master one of great honor, but others, alas, have not heeded the call of the King and so many boys and girls are not enlisted, and are being deprived of the training the King desires they should have. Surely there ought to be a J. M. S. Company wherever there is a W. M. S. Company. Yet in this Presbyterian (Arkansas) with 17 W. M. S.'s there were only 6 J. M. S.'s last year. Three reasons why others should be organized as soon as possible: The King requires it, His cause has need of it, and the spiritual development and training

of the child demands it. No more blessed or more profitable work can we find to do than the moulding of the young life for the service of the King.

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.
I came again when days were passed,
The bit of clay was hard at last,
The form I gave it still it bore,
And I could change it never more.
I took a piece of living clay
And gently formed it day by day,
And worked it with my power and art,
A young child's soft and yielding heart.
I came again when days were gone,
It was a man I looked upon,
He still that early impress bore,
And I could change it never more."

OUR JUNIORS.

By Miss Carrie M. Reed,
Editor Junior Magazine.

Perhaps you have read the story of "The Brave Little Engine" in one of our Junior papers. A great freight train was waiting to be taken up over the mountain. The engineer went into the roundhouse and asked all the large engines in turn to help him. But each one had some excuse. One had "Been out today;" another was "Too tired to do it;" the third answered, "Don't want to do it." When all had refused, he turned to the little engine, so little that it really seemed a shame to ask it to climb the mountain, and said, "Oh, little engine, could you help me take the great freight train up over the mountain today?" It was a brave little engine, and it answered with a cheerful song, "Think I can, think I can." At first the wheels would not move, but they soon began to turn while the engine continued singing, "Think I can, think I can," and it was not so very long till they were going skyward at a rapid rate. Soon the top of the mountain was reached, and as they began to go down on the other side, the engineer heard a new song, for the little engine sang, "Thought I could, thought I could," and down came the freight train to its destination in safety.

Like the little engine our Juniors are frequently asked to perform difficult tasks. Instead of making excuses, they undertake the work, singing in their hearts, "Think I can, think I can." In April, 1912, there came a Rally Cry to our Juniors from Mrs. Porter, "Five Hundred New Junior Life Members for the Twenty-fifth Anniversary Thank-Offering of 1912."

The "Rally Cry" at once enlisted the interest of Mrs. Wilson, the editor, and Mrs. Stevenson, the business manager, of the Junior Missionary Magazine, and both went to work to help the Juniors to respond to the "Rally Cry." In the Magazine for June, 1912, Mrs. Wilson expressed her enthusiastic interest in these words:

"Tramp, tramp, tramp! Who's this a marching?

Wake up Juniors o'er the lands,

For we've flung our banner out,

And each month more members shout:

'We're the great Five Hundred Junior Band.'"

Mrs. Wilson called this beautiful part of Mrs. Porter's plan, "The Five Hundred Procession." Two children, Jean MacLachlan Lysle and George Lysle, were chosen leaders because their grandparents, Dr. and Mrs. Alexander MacLachlan, were the first to respond to Mrs. Porter's call for "Five Hundred Thank-Offering Junior Life Members."

After the death of Mrs. Wilson and Mrs. Stevenson, it was decided to devote all the Junior Life Membership fees to a memorial for them in the Girls' Boarding School to be erected in Tanta, Egypt. It became necessary to give the Juniors a little more time than was at first proposed, but at the Convention in Philadelphia in May of this year, it was possible to report the entire "Five Hundred" in line, the "Great Five Hundred Junior Band."

The little Junior engine had completed the task set for it, and is now singing, "Thought I could, thought I could."

But the song will have to change back to, "Think I can, think I can," for the Juniors are raising \$5000.00 to build a dormitory at Frenchburg, to be called,

"The Elizabeth D. Brown Dormitory." One-half of this sum has been raised, and we are sure that at the May, 1915, Convention the whole amount will have been contributed. Then the Juniors want to help remodel Tanta Hospital. They will be given an opportunity as both the Junior and Senior Life Membership fees are to be devoted to this object until July 1, 1915. Aren't there five hundred other Juniors who might become Life Members before that time? If they keep singing, "Think I can, think I can," they surely can do it.

The Junior Missionary Magazine is the organ of the Junior Missionary Society. Many Junior workers have borne testimony to its value in the meetings. It is but 25 cents per year; 10 cents when sent in clubs of 10 or more to one address. It may be ordered from (Miss) Carrie M. Reed, Business Manager, 1806 Bedford Ave., Pittsburgh, Pa.

In a letter one lady writes: "The Junior Magazine is a wonderful agency to interest mammas, and my sister and I see to it, that every home in our congregation where there is a baby over three weeks old, has a Magazine in it." Would it not be possible to do this in many other congregations?

The Magazine might also prove a means of grace to children outside of the congregation. A small boy who had been working in his garden came to his mother asking, "What if the seeds and bulbs had not been planted?" She answered that they would never have been anything but brown seeds and onion "sets," and after waiting in vain for someone to plant them, the life would have died out entirely. The little boy exclaimed, "I am so glad we helped God right away." He went back to his playmate and finished his planting, happy in the thought that he was "helping God."

The lives of these children out of our churches are God's gardens; and if we plant good seeds in them, they will live and grow, just as seeds grow in the garden. Won't you "help God right away" by planting the Junior Missionary Magazine in the homes of your neighbors?

JUNIOR MISSIONARY WORK.

By Mrs. J. C. Hare, (Homewood Church),
Pittsburgh, Pa.

After our Convention in Philadelphia and the creditable reports of last year's work we are now reading from our Missionary Magazine, we certainly feel enthusiastic over our work on all lines. But we, who have been in the Junior Missionary work are especially encouraged to go on comforted by the thought, "We are workers together with God." In the Junior Missionary work we are winning souls to Christ and training these to be workers in our beloved church, thereby "telling the story" since He is counting on us. Some phases of our Junior Missionary work we desire to emphasize for the new year's work.

First. Our devotional. No amount of methods or plans, lectures or talks will excuse us from the reading and study of our Bibles, memory verses, Bible stories. How important! Only to hear one little Junior tell a Bible story, "Jesus and the children," trained by the mother would be certain to so win mothers that they would "Go and do likewise."

Second. Prayer with and for our Juniors is sure to bring the blessing to the work, trained to take part in thought prayers as we have examples in our Psalms and from those who have held sweet communion with God.

Third. *Our Light Bearers.* The children of the church, all under six years gathered into an organized band, and an annual reception held for them. A Red Letter day in our work; also a great opportunity to present the work to the mothers. In this way we early train our children to become loyal subjects under our banner—The Women's General Missionary Society. The dues, 25 cents per year, will do wonders in carrying on the work of our Babies Ward, in our Sialkot Hospital; buy a

bed, endow a bed. What a prospect! Our enrollment for last year was only 1020. Let us work, pray, plan and push in the interests of our "Light Bearers." Again, Our Special Work. Surely not one Superintendent or Leader can be indifferent to this claim, after the reports from the work that is being accomplished at Frenchburg. The dormitory is so much needed by all; most especially by boys and girls who want to reach an ideal in life. No matter how small the offering, may there not be one society, this year, that will not earnestly work and pray: "Stir me, O stir me Lord, to go, to give, but most to pray that every dollar and more may be brought forth for our Frenchburg Dormitory."

Then too, let us be enthusiastic over our Thank-Offering work. Knowing, as we do, the faithful continuance of our untiring General Secretary, it is ours to so influence our boys and girls and implant in these hearts a spirit of gratitude that will be shown by an unusual outpouring of gifts of prayers, of time, of service, and of money for our 1914 Thank-Offering.

Now—our Rally—an annual gathering together of Juniors and Leaders to be better acquainted, to be interested, to be instructed, as to our ideals in the Junior Missionary work. Let us take our boys and girls up to OUR RALLIES. "Expecting great things, and we will receive great things." Time will not permit to tell of all the good things yet to mention; our Junior Missionary Magazine, our Schools and Hospitals, our Workers' Association, all so vitally important to our perfectly trained, rounded out Juniors, graduating from our ranks to enter the next step higher. Does the ideal seem high? Let us look to Jesus and His sacrifice in Luke 9:51, see what from Him what we are and are to do from 1 Peter 2:9, and then be satisfied with the vision of the great company as we read of it in Rev. 7:9.

WARM SPRING INDIAN MISSION.

BY REV. A. B. DICKIE, WARM SPRING, OREGON.

THE WORK among the Indians for the past year has its bright side along with its apparent discouragements. There have been more individual confessions than formerly, and the faithful hold well to their profession.

The measles epidemic, commencing in December and continuing through the Winter, was very discouraging. The quarantine made impossible the Christmas Tree, and the usual holiday gifts, which was a disappointment to all the Indians. Then the deaths of the school children, once, two at one time, caused much sadness through the Reservation. The grieving of the parents was intense when they came to take the dead bodies of their children home for burial. Then when the sick children were taken home and no hope of their recovery could be given them, they naturally had recourse to old Indian customs of healing. Some of our members were drawn away, but I think, for a time only. This is not strange, for white people will use all the means possible while life lasts, and sometimes more foolish and useless than those the Indians use.

Then the postponement of the evangelistic meetings was a disappointment; but the Session thought it best on account of sickness, deaths, etc. Rev. James Hays and other prominent Indian preachers had promised to come.

Why the afflictions of sickness and death and other things were permitted the Indians here is a mystery; but I believe that God in His wise providence will solve it by and by. For I know that He cares for the Indians as well as He cares for others, or as He cares even for the sparrows. More deaths have occurred in our membership than in

groups of former years. Pneumonia and the dregs of the measles seem to have been the causes. Others will, no doubt, pass away in the coming months. It is no wonder that the Indian looks so much to the unseen, the spirit world. They often cry and say, "All my children are gone, my friends are no more, and I am like a tree bereft of its limbs, standing alone."

During the time of sickness and deaths my work was all the day and often a part of the night. The funeral services were held at night, often from 7 o'clock to 11 and 12. Then the burial services early the next morning, would often occupy half a day. I have been with them from the laying out to the re-wrapping and re-burial of the dead. It is said that white people are permitted to see but little or none of these things. At first I saw but little and nothing uncommon but the digging of the grave while we waited. Since then I have taken part in all of them.

May be it was because they said that I was like them, only whiter; or may be it was because that I sympathized with them; I don't know.

As a rule the corpse is wrapped, put in the coffin, the lid nailed and it remains so until interred. I have seen the bodies of seven children exhumed, rewrapped and put in the same coffin with the eighth, the oldest I think; he was the largest. There were 14 different pieces of wrappings. The exhumed bodies were like mummies. The coffin was made to answer the purpose. Last week the ninth and last child of this home was laid beside the eighth.

Once when two ministers were with me at a funeral it was just an ordinary

burial service—they asked me, while the grave was being excavated, “would it be any harm or offence to take a few of the beads from that grave?” I said, “I think not if you do not let me see you. I would not care to take them any more than an Indian, or than a flower from the grave of a friend.”

Once I visited a sick home. The mother was making a buckskin suit. I signed to the suit and then to the sick one, and the mother signaled, yes. It was for the burial. We would call it a shroud. I did not want the sick one to hear me mention it and the mother appreciated it.

The Temperance Society has prospered through the year. There is much need of it, and it has done good work, with the prospect of better still. We are not exempt from the ravages of the Rum Traffic. I know but one Indian who has never touched liquor. He has had the chance often. He is hale and hearty at the age of 65 with no evidence of tuberculosis or any other disease. Frank Meachem, son of Old Chief Meachem, of the Wasco Tribe, is the next one gone. He went to Yakima, took land and married there. Whiskey seemed easy to get and he learned to drink. He lost his valuable farm and personal property.

The Temperance Society took him up and he seemed fair to be a leader of his people. He could make an excellent address in Temperance Society and did good work. This Spring he went to The Dalles and fell. After a prolonged spree he took pneumonia and died. It was a sorrowful Indian funeral when we laid his body beside the body of his father, the old Chief. Often he told me that he did not like the taste of liquor, but when they induced him to take a taste, then he was gone.

On Sabbath I baptized the baby, Roy Meachem, and the tears ran down the mother's face, during the ceremony, and as she sobbingly said “yes” to the questions.

The Women's Missionary Society has done good work during the year. The meetings are held every two weeks and an offering taken at each meeting. These offerings in connection with the Temperance offerings are included in the financial statement. The offerings are less on account of having no meetings of any kind during the quarantine.

The women seem to be learning more of the missionary work and getting more of the missionary spirit.

Very respectfully,

A. B. DICKIE.

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BOOK REVIEW.

BY MRS. MARY H. WILSON.

THE INDIAN AND HIS PROBLEM.

By Francis E. Leupp, Late United States Commissioner of Indian Affairs.

Price, \$2.00, net; \$2.20, post paid; Charles Scribner's Sons, Publishers, New York, N. Y.

As the course of United Home Mission Study this year is to be concerned with the North American Indian, it will be well for societies to be giving attention to literature on that subject. Let the aim in taking up this course be to gain a rounded, just view of the past history and present condition of the Red Man. We believe that missionary societies which studied definitely about the Mormon system are now not only more accurate in their information regarding that strange sect, but will be better able to cope with it politically and ecclesiastically. And if like earnest attention be bestowed upon the Indian, his needs and the best ways of meeting these and of winning him to Christianity will be more thoroughly understood. The book under review ought to be helpful in the direction of imparting a knowledge as to the status of the Indian question. The volume is by the same author as is our text-book for the study course. This, in itself, ought to be an endorsement.

In opening our review we would speak first in commendation of Mr. Leupp's attitude of friendliness toward that race of which his work treats. He does not seem to regard this people as simply as a problem, but as something demanding sane sympathy and humane comprehension. We would suppose that one making his approach in such a spirit would be most likely to do good during the period of twenty-five years in which, to use his own phrase, he has "mixed with Indians."

He tells us that "the Indian problem has now reached a stage where its solution is almost wholly a matter of administration. *** What is most needed from this time forth is the guidance of affairs by an independent mind, active sympathies, free from mawkishness, an elastic patience and a steady hand." "My little volume," he says, moreover,

"is simply a message of friendly counsel from a white citizen of the United States, proud of his country, and anxious to see the members of our dominant race do their full duty toward a weaker element in the population who were Americans long before we were."

Such being his avowed object, Mr. Leupp begins with some account of the Indian in his aboriginal condition which, in certain aspects, remains practically unchanged today, except where the influence of the white man has been dominant. Occasion is taken to correct some misapprehensions as to the true character of the Indian, while we are given glimpses of his domestic and tribal relations. Next, in a valuable chapter, we are told, "What happened to the Indian," a matter regarding which the most of us would not pass a very creditable examination. The "problem" being now before us, certain suggestions are given as to practical ways of meeting this, while succeeding chapters bring to the observation of the reader various Governmental efforts to legislate for these "wards of the nation." The Indian Service is explained, and some of the methods and effects of education among that race. The Red Man as a laborer and as a capitalist comes under consideration, and we are afforded statements concerning some of the plans pursued in administering law in his behalf and for his control. One may not agree with all of Mr. Leupp's conclusions or recommendations; yet we are grateful to him for the absence of stereotyped assertions or platitudes and for the manifest fairness of attitude toward both the Indian and the reader. We would, moreover, certainly hesitate before setting our judgments against those of one who knows the Indian question as must our author.

In the chapter styled, "A Few Illustrative Cases," we may read a brief account of the settling and history of the Sac and Fox reservation near Tama. This will have interest for United Presbyterians in view of our missionary efforts there. Regarding the matter of missions among the Indians, we would

say that Mr. Leupp tries to be just. He commends such workers as are honest and practical and wise, while censuring those who have entered the field to practice trickery, or those who are urged by selfish motives or who lack in the tact, self-control, prudence and steadiness needed to deal with the people among whom they go. Instances of both good and bad missionaries are presented, and the rights of the Indian Superintendents are vindicated. The reader, however, can see clearly how greatly important it is to have these supervisors of an upright character, such as would not be antagonistic to the cause of Christ, and who would recognize the fact that after all the conversion of the Indian is the surest way to make him a good citizen. We crave permission to quote a few sentences as showing some of Mr. Leupp's opinions, he says:

"Often I have been asked what I regarded as the best way to approach the Indians with an appeal to consider Christianity. My answer has always been that they must be furnished first with something on a level with their understanding, which they can and will use as a bridge to carry them into the domain of inquiry. *** If you approach an Indian with the bare abstract proposition, that you are bringing him a religion better than that of his fathers, you must prepare for either resentment or indifference; but if you show him new ways of appeasing his hunger, or mend his broken leg, or save the life of his fever-stricken child, you have given him something which locks into his environment, as it were. When he sees you doing this for him not once or twice, but continuously, wonder begins to stir in his mind as to what it all means. Then comes your opportunity for telling him that your religion is a religion of love; that it is founded on the idea that all human beings, of every name and race are brothers; that you are trying to do him good because he is your brother and you love him. And so your chain of instruction can go on, one link being forged into another as fast as his understanding will open to admit it. A hospital I consider a better channel of

approach than any other, because it accomplishes so many ends with one stroke. It confers a definite and palpable benefit upon the patient; it confounds the sneers and machinations of the native medicine men, when a sufferer they are unable to cure puts himself under the care of white physicians and recovers; it is the most potent instrument for uprooting superstition, because in all primitive religions the healing power is an attribute of divinity; it is an intelligible evidence of the superiority of Caucasian culture generally, and it paves the way for any further advances his white friends wish to make to the Indian. I have always encouraged the establishment of hospitals by private benevolence, rather than by public appropriation. When set up by the Government half their interest is lost. The Indian has had his moral perspective distorted so long by gratuitous favors from the Treasury that he is apt to look upon a Government hospital as he looks upon a Government ration house, mixing contempt with his appreciation of it. In the second place, a hospital, like a school, is apt to be better conducted under private control than as part of the Governmental machinery. Again, it seems to me important that the Indian should now be gradually brought into closer relations with private benevolence, so that he will feel that he has unselfish friends who will continue to be concerned for his welfare after he has been cut loose from the Government. Incidentally, the arrangement tends to stimulate whatever of altruism may be latent in him, while it increases the number of white Americans who periodically give some thought to the welfare of the supplanted race."

The book closes after a thoughtful disquisition on "Philanthropy and Criticism," an account of the Indian Territory experiment, and a sensible, yet sympathetic consideration of the outlook for the Red Race.

The volume as a whole, is full of information bearing the impress of experience and accuracy, and deserves recommendation to the student of Indian Affairs.

PRACTICAL SUGGESTIONS FROM OUR FIELD SECRETARY.

Mrs. Jeannette C. Alter, 48 Berkley Way, Santa Cruz, Cal.

THIS IS something that would be somewhat of an innovation in many of our annual meetings—good for any season. One very warm afternoon a certain June Presbyterial suddenly dissolved into an information contest. Two leaders or captains chose sides as they would at an old fashioned spelling bee, forming ranks down the aisles facing the middle block of pews. A list of questions had been previously furnished each society which included almost every phase of our Women's work. It was exciting from the start—to spectators and contestants.

Gaps appeared occasionally in the ranks as here and there one and another under the brisk questioning fire of the leader, hesitated, wavered, disappeared from view; but the greater number stood their ground valiently. One lady of more than eighty years had carefully written out the answers that she might not be taken unawares. When this interesting, instructive exercise closed promptly on time, the delegates resumed their seats refreshed in body and wide awake for the rest of the program. Suppose you try this at your next annual meeting. Give warning in advance that such a contest will be held, with just a hint as to the general range of questions to be asked. I will cheerfully furnish a list of questions to program committees if desired.

One of our bright women from the Middle West gave me her plan for the newly organized Junior Society that is certainly worth passing on. Choose from among your friends and acquaintances those who have the happy faculty of telling a story well, and ask each one to be prepared on a certain date to give a Bible story or incidents from the life of a missionary hero. Not many would refuse such a request and a change in personnel will add much to your program hour, it will draw. We know from experience and observation that a good story effectively told, will linger in the heart of a child and will clinch the lesson that might otherwise be lost.

Following is a copy of the prayer list of our Young Women's Special Missionaries which has been recommended for use in Young Women's Missionary societies:

Monday—Dr. Anna Watson, Medical Missionary, Egypt.

Tuesday—Roma Beatty, Itinerant Missionary, Sialkot, India.

Wednesday—Bertha Houston, Mountaineer School, Frenchburg, Ky.

Thursday—Eleanor Maconachie, Missionary Nurse, Pathankot, India.

Friday—Christianita Totten, Colored Missionary to the Freedmen.

A blessed privilege! Calling all into a fellowship band of prayer. Have a copy of this list where you will see it the first thing in the morning and through the busy day send up silent petitions on the wing of other remembrances for the one who is representing you on that day.

Your special contributions will pay the salaries of these workers at the front for whom you are responsible; but daily intercession will count for more in their lives and in your own if you meet the conditions, John 15:7. Just here there comes to me a helpful suggestion from a society whose members choose individually some missionary to be her own for the year—the subject of daily intercession—to watch for news relating to her particular field which she can bring before her society from time to time. Once during the year to write this missionary, not to ask for a letter in return, but just to give the assurance of your prayers and personal interest. Try it!

DONATIONS TO FRENCHBURG SCHOOL.

By A. G. WEIDLER, PH.D., FRENCHBURG, KY.

(Read the following carefully and then send the most you can promptly).—EDS.

There has been an increased interest in the work of our school at Frenchburg on the part of the women of our church. We are glad that this is so and are pleased to have their help in every way possible. In the past year this interest has shown itself in the sending of many boxes and barrels of clothing. There is a great need for these and we are anxious that these donations continue.

Our people are deserving poor. They are handicapped by conditions of climate and soil rather than by disinclination to work. There is little money in circulation and therefore contributions of clothing are gratefully received. These are disposed of under supervision of teachers, and the needy families of the vicinity and outlying country are borne in mind. It is especially hard to keep the supply of shoes equal to the demand. Children's shoes both for boys and girls are needed. The roads are principally creek beds, and the strain on leather is more than it can long meet. The flints soon cut out overshoes and rubber boots; and, when a lad walks two, four, and even six miles each way to and from school each day under these conditions, his foot wear soon needs repairs.

We are often asked what to send in the way of clothing. Anything serviceable, suitable for "man or woman, maid or child," clean wholesome garments. They need not be new if they are clean and mended.

We would like to make a special request for boys' shoes, sizes 4 to 7's, in adult sizes and all on broad lasts. Boys' clothing too is greatly in demand. Suits and shirts suitable for boys from eight to fifteen years of age.

Needs: Underclothes, coats, trousers,

stockings, dresses, mittens, skirts, aprons, caps, hoods, girls' coats, boys' shirts and waists, shoes, all broad lasts.

We are very often asked about how to send the shipments so that they will reach us. Our nearest Railroad station is Rothwell, Ky., on a branch of the Chesapeake and Ohio R. R. This railroad as well as the Pennsylvania and almost all railroads will send these shipments of clothing free of charge, if a request is made of the station agent and he gets authority from the proper official. This saves the society or individual the expense of freight charge and very often



GOOD SPLIT BASKETS.
FRENCHBURG INDUSTRY.

Order baskets from Dr. A. G. Weidler, Frenchburg, Ky., for the Junior Society Collection Basket.

saves the Board the extra charges from such main points as Ashland or Mt. Sterling, for very few offices have the rates to Rothwell. The bill of lading should be sent to Dr. Weidler of the Frenchburg School together with fifty cents to cover the cost of storage and of cartage to Frenchburg. Most of the shipments come to us in the time of year, when the roads are almost impassable and the goods have to remain at the station and are subject to storage; then

when we can get some one to bring them the charge is at the highest. If the charges are not fully prepaid and the amount for hauling not sent this means expense and trouble for the workers on the field.

Many of the barrels we receive are *not marked so that they can be identified*. One of the barrels sent this winter came without any means of identification. The articles were taken out carefully and there was no slip nor newspaper so that even the name of the city could be learned. (Very often we identify a barrel by the names on the newspapers and magazines that are used for packing). There were some post cards with the backs pasted over with white paper and strung together on baby-ribbon to make a wall hanging. The one opening the barrel took these cards and tore off the backs of the cards that had the view of

a college well known in the United Presbyterian church. She read the name of the young man who had sent the card and recognized an acquaintance. The young lady to whom he had sent the card from his home to her boarding school was not so well known; but by comparing this card with others she finally was able to guess the name of the town from which the barrel had been sent. Afterwards this was confirmed by learning through correspondence that the young lady's family lived in the town from which the barrel had been sent. It is not often that the post card of a young man to his sweetheart furnishes the means of identification! A great deal of time and confusion can be saved were the societies careful to inclose a note saying from whom the barrel had come. Several barrels that came this year we have not been able to identify.



SPINNING FLAX AND CARDING YARN IN THE MOUNTAINS

FOREIGN DEPARTMENT.

By Mrs. H. C. Campbell, Foreign Secretary.

FOREIGN DEPARTMENT.

When the commissioners from the Women's Board visited our school at Khartum North they found the missionaries sitting up late at night making clothing for the pupils, most of whom are so poor that the single garment worn when entering the school comprises their whole wardrobe. Appeals were sent out to many of our missionary societies and last year a large box was sent, the contents of which added much to the comfort of the girls and saved our missionaries many a weary hour of sewing. Another appeal was sent out this year and patterns sent to all who desired. The consequence is that another large box packed tight with nice garments was shipped the first week of August.

The war in Europe has made sailings so uncertain that no one can tell when the box will reach the school, but depend upon it; it will be gladly welcomed upon its arrival, regardless of the date.

The most hearty thanks of every member of our board and of every friend of our work in the Sudan, is hereby extended to the following named societies and individuals for their labor of love in providing such pretty new materials and in putting so much time and loving thought into the sewing needed to make the garments. May everyone who had any part in this loving service and everyone who has the privilege of wearing these garments be so kept and guarded in this life that at the last they shall all be clad in the robe of Christ's righteousness.

LIST OF CLOTHING SENT TO GIRLS' SCHOOL, KHARTUM NORTH.

W. M. S., New Alexandria, Pa., eight gingham dresses.

Y. W. M. S., Shady Side, thirty-nine pieces underwear and ten gingham dresses.

W. M. S., New Salem Congregation, Muskingum Presbyterial, twenty-three pieces underwear and nineteen gingham dresses.

W. M. S., 8th U. P., N. S., Pittsburgh, Pa., sixty-one pieces underwear.

Bethsaida M. S., Tipton, Ind., nine dresses, three aprons and Sabbath School cards.

W. M. S., Waterloo, Iowa, eighteen percale dresses and twelve gingham dresses.

W. M. S., San Antonio, Texas, seven gingham dresses.

W. M. S., Bovina Center, N. Y., nine gingham dresses.

W. M. S., Ridge Congregation, Muskingum Presbyterial, nine gingham dresses and twelve pieces underwear.

Unknown, twenty-one pieces underwear.

Kimbolton Congregation, twenty pieces underwear and nine gingham dresses.

Mrs. R. W. Burnside, Philadelphia, Pa., four pieces underwear.

W. M. S., Bridgeport, Ohio, seven gingham dresses and ten pieces underwear.

Mrs. J. K. Weir, Washington, Pa., twelve gingham dresses.

The Dorcas Class, eight young girls, U. P., Aspinwall, four gingham dresses and ten pieces underwear.

W. M. S., Marissa, Ill., twenty towels.

Unknown, fifteen gingham dresses.

W. M. S., Prospect, Pa., eighteen gingham dresses and twenty-seven pieces muslin underwear.

W. M. S., Indianola, Ia., nine percale dresses.

North Buffalo, U. P. Church, twenty-seven gingham dresses and thirty-two pieces muslin underwear.

W. M. S., Princeton, Ind., eighteen gingham dresses.

W. M. S., Savannah, Ohio, twelve gingham dresses.

Making a total of two hundred and thirty-five dresses, two hundred and fifty-nine pieces of muslin underwear and twenty towels. Only two packages failed to contain the name of the donor. Our thanks are due our unknown friends also.

CONFERENCE OF FOREIGN BOARDS AT NEW WILMINGTON.

Dr. Watson planned for a three days' conference to be held at New Wilmington, August 17-18-19, between members of our Foreign Board and Women's Board and foreign missionaries who might be in attendance at the Ninth Missionary Conference. Five from the Foreign Board; nine from the Women's Board and thirty-two foreign missionaries met for four hours each day, spending the time in communion with the Master and each other. To give you a faint idea of the importance and helpfulness of the conference I shall give you a brief outline of the subjects discussed.

Our Needs and Resources.

The Demands, and Man's Insufficiency; God's Sufficiency.

The Missionary and the Boards.

The Board of Foreign Missions; The Women's Board; Financial System; The Missionary Dollar from Beginning to Finish.

The Missionary Task.

What the Missionary Faces in Egypt; What the Missionary Faces in India; What the Missionary Faces in The Sudan.

The Missionary's Personal Life.

The Physical Life; Language Study; The Intellectual Life; The Spiritual Life.

The Missionary's Life Relations.

Relations to His Fellow Missionaries; Relations to Foreign Residents; Relations to the Native Church; Relations to Non-Christians.

Missionary Success.

What Constitutes Success; How Success May be Assured; The Reward of Success; Consecration and Intercession.

The last topic was "The Reward of Success." It was to have been opened by Rev. Paul McClenahan. You can imagine that hearts and heads were bowed and eyes were brimming over as we remembered that he was tasting the reward of success in his heavenly home while we were praying for a blessing upon his young widow and fatherless children.

Only two of the new missionaries were absent and all felt that our days spent together had bound our hearts in closer ties of love for each other and our Lord and thus fit all for larger and better service.

The unanimous desire is that this meeting may be an annual affair.

Sailing dates are all cancelled and passage money returned. No one knows at this writing when our dear people can leave this country for their various fields. Pray that no matter what flag their vessel flies that over them all may be the banner of God's love.

Our hearts are saddened by the word of Mr. Nicoll's sudden death. No particulars are at hand for no code messages are sent. We tried to send a message of condolence to dear Mrs. Nicoll but it was refused by the company.

The death by drowning of Rev. Paul McClahanan came also as a shock to our whole church. Pray for these widows and fatherless children that God may send them His peace and comfort.

We deeply regret that the name of Miss Aulora McIntyre was omitted from the list of our Sudan missionaries in our July Magazine. Miss McIntyre is home only on account of health. We are glad to hear that she is recovering and hopes to be able to return to the field in the near future.

MRS. H. C. CAMPBELL,
Foreign Secretary.

THE AMERICAN BIBLE SOCIETY IN ALL LANDS. (The Work of This Year, 1914).

"Of all the varied openings for service in the foreign mission fields those connected with the Bible Society are among the most attractive."

THE WAR IN EUROPE AND THE BIBLE SOCIETY.

An appeal has reached the American Bible Society from Germany for Bibles in German, Russian, French, and Polish for use among the soldiers, and for money to aid in distributing them. Such requests it may be quite beyond the power of the Society to meet in view of the difficulty of either securing them from Europe or sending them from the comparatively small stock of Scriptures now on hand. It is earnestly hoped that the Christian people of America will be ready to aid the Society in whatever measures may be found necessary. Any gifts made for the purpose will be received and used as the way may open.

The Board of Managers has taken the following action, which will be forwarded as soon as possible to the various Bible Societies in Great Britain and on the Continent:

"The Board of Managers is deeply moved and distressed by the horrors of the war in Europe, and deems it fitting to give expression to its sympathy for all those of every nation who must suffer anguish and bereavement. It is the earnest desire of the Society to do whatever it can to help them either directly or through our sister Societies in Europe."

It directs that copies of this action be transmitted to such Societies as can be reached.

From the Bible House in New York a thousand Bibles have been sent on a voyage of fifteen thousand miles. They are a part of the eighth edition in the Gilbert Islands language printed by the American Bible Society and their destination is Sydney in Australia, there to be reshipped to Ocean Island and Apia in Micronesia.

The preparation of Gilbertese text was the loving labor of a life time to the

famous missionary translator, the late Rev. Dr. Hiram Bingham. The finished books disclose a happy collaboration of Bible Society and Missionary in giving light to the "Isles that wait for His law."

In the bindery at the Bible House poison was worked into the covers of this consignment of Bibles to the Gilbert Islands to discourage insect foes; the packing room was turned into a tinshop while the books in parcels of twenty were soldered up in tin to guard against wetting by waves or weather, and the shipping office supplied the tin cases with fifty stout boxes as armor against rough handling by stevedores of many races. All these pains being taken to insure the safe arrival of the precious freight at the Gilbert Islands.

The cost to the American Bible Society of this consignment of one thousand Bibles was \$1,367. While the missionaries are free to give away the Bibles at their discretion, they will return to the Bible Society the net proceeds of sales among the people of the islands.

Ocean Island, to which the most of these Bibles go, is only a mile and a half in diameter, a mere dot on the Pacific Ocean, almost under the equator, some five thousand miles Southwest of San Francisco. But the forty boxes landed at Ocean Island will be sent or taken on adventurous voyages of two hundred miles or so to other islands of the Gilbert group, by Mr. Richard Grenfell of Australia, who acts for the American Board.

The secret of the choice of this little island as a distributing center is its great wealth of phosphate, which attracts steamers and makes trade serve Evangelism.

Steamers going to Ocean Island for phosphate that will fertilize the fields of Australia, carry from Sydney the Scriptures printed in New York to be the seed of a spiritual harvest throughout the Gilbert Islands. So the ends of the earth do praise the Lord.

EDITORIAL.

MISSION STUDY PROGRAM—1915.

It is always with a feeling of some anxiety and great responsibility that the outlined topics for the mission studies are given for publication. The thought that the subjects for study and intercession belong to the greatest enterprise in the world, makes it a matter of serious importance.

The task of providing the topics for twelve consecutive months and have them relate to our own work and also to comprehend the larger studies outlined in the United Mission Study Course, involves much more than appears on the program. We are greatly gratified that Mrs. J. P. White will have charge of the Foreign Mission Study, for six months, the text-book, "The Child in the Midst." Mrs. White needs no introduction to our readers. We have been pleased many times that not only our own readers, but many of other denominations have appreciated Mrs. White's articles in the mission study classes. It is also of great gratification that Mrs. S. S. Wilson, who has become so well known to the church through her work as editor a few years, and since has also written for the special studies in the Magazine, will write from the Home Mission, United Study, text-book, "In Red Man's Land."

"The study of missions is the only way to keep in touch with world progress."

In order to read the current magazines and newspapers intelligently, constant study of missions is necessary. Progress in our day is largely along Christian lines. No one can be qualified for

leadership without study. The enterprise of Christian missions is the greatest thing that can demand our time and definite plans. There is no question before the world today which involves such large forces, such multitude of people, and carries such tremendous issues as Christian missions. The great obstacle to make this fact real to the church is the lack of information.

In giving this program for the year, it should be understood that no society or mission study circle is expected to exhaust all the subjects. Also it is urged that subjects for papers or conference be chosen from both Foreign and Home text-books. We especially refer to the topics for first six months study; because it is not expedient to place these studies in separate months for consideration, it is necessary to "double up."

Let no one hesitate to study what seems best suited to circumstances; our own special work we trust will be magnified and increased in interest and responsibility.

We anticipate a year of profitable study, and we hope the enlarged Magazine will be able to carry many helps, as from time to time it can enlarge its list of contributors as has never been possible with its smaller issue.

We can not think of the task of making a good Magazine apart from the inspiration of the cause it represents. And linked with that is the individual subscriber's loyal support. Every woman a student of Christian missions and in every home the Women's Missionary Magazine.

"There's a shadow on the White House
Death's hand is at the door,
With a message that comes ever
Alike to rich and poor!"

Few people knew that Mrs. Wilson, the wife of President Wilson, was seriously ill, until the fearful sorrow had fallen upon our President. In her death the community and the Nation sustain a great loss. She was an ideal woman in the home.

The warm human heart of the Nation goes out to President Wilson in these doubly sad days. The earnest prayers of the people are that he may be sustained by a higher power in the tremendous tasks that are before him.

* * *

WHAT GOOD WILL COME OF IT AT LAST?

As we close our forms for this September number we are compelled to make a contrast with other days when Autumn was entering its season to clothe the world in beautiful garments. That which has occurred in the immediate circle of our homes and extended to the wider circle of the church has undoubtedly been with the consent of God. We can not explain it! Why in India two have been taken instantly from their posts of duty, and in homeland with a suddenness that appalled the church one so closely related to the affairs of the kingdom; this is all too strange for the finite mind. "Only to such as keep His covenant and to those who remember to do His commandments will He reveal Himself in mercy and not in judgment."

"Even the children of thy servants shall continue and their seed shall be established before thee."

"He will regard the prayer of the destitute and not despise their prayer."

Surely these of whom we write were all praying children of God. We believe

many prayers from many praying people are now importuning in faith for the bereaved children of the church.

But our eyes are dim with weeping for the afflictions of the world seems so great. We can not see the wondrous beauty that nature is showing in the changing season and the promise of an abundant harvest!

The world was never known to be as sad in its relations to one and another as now. Even at this moment the most frightful carnage of war and all its impoverishing results and desolate hopes are in progress and when the victor comes to count his gains he will find them more than offset by his losses, for no good can come to any individual or nation from a great slaughter of human beings. The gravest possible reflections are ours these days when it is possible for the civilized nations to be convulsed in a deadly struggle, that was unbelievable two months ago

One says, "the world is at war today because it is a wicked world," and that this war, however long, the chain of causes leading to it, all traces back to the fact that some man, some where, did not feel a Christian love toward his brother. Jesus Christ sent His church into the world to teach men to love. "It failed to do it in time to prevent this dreadful catastrophe."

It is a time for serious thought; we are all closely allied with this most dreadful calamity of the ages. If only there had been enough Christianity in the world no man, prince, potentate or private citizen, could have hated or envied or over reached or dreaded his neighbors enough to bring on such a deadly conflict, and whatever is achieved of wealth or mastery or power is all mockery and worse than mockery unless Christ is in it first and last.

OUTLINED PROGRAM FOR MISSION STUDY 1915.

WATCHWORD FOR THE YEAR.

This is the purpose that is purposed upon the whole earth; and this the hand that is stretched out upon all nations. For Jehovah of hosts hath purposed and who shall annul it? And His hand is stretched out and who shall turn it back? Isaiah 14-26, 27.

Text Books.

Foreign Mission Study—"THE CHILD IN THE MIDST."

Home Mission Study—"IN RED MAN'S LAND."

On sale at Women's Board Rooms, 905 Publication Building, 209 Anderson Street, Pittsburgh, Pa.

Cloth, each, 58 cents; paper, each, 35 cents.

"The Child in the Midst," by Mary Schauflier Labaree (Mrs. Benjamin Labaree). This is the fourteenth text-book on the United Study of Foreign Missions sent out by the Central Committee on The United Study of Foreign Missions.

This is not a book for children, but a book about children, the world over, and solicits attention to the great need of new effort in behalf of children in non-Christian lands.—EDS.

JANUARY.

THE CHILD IN ITS HELPLESSNESS.

"The place where the young child lay."

Roll Call—A scripture verse referring to childhood.

Scripture Lesson—Luke 1:5-14, 57-66, 80.

Topics for Study.

1. Compare motherhood in Christian and non-Christian lands.
2. Compare the value of child-life in Christian and non-Christian lands.
3. Compare the care of children in Christian and non-Christian lands.

"IN RED MAN'S LAND."

The Aboriginal Red Man.

1. Why study about the Red Man?
2. Origin of the North American Indian Race: Comparative study of Tribes.
3. General Traits of the Indian. Physical, Mental, Moral.
4. Family Life Among Primitive Indians.
5. Prominent religious beliefs of the Red Men.
6. Brief papers on:
 - (a). Indian languages, including the origin and elaboration of the Sign-Language.
 - (b). The training and career of an Indian Brave.
 - (c). Indian names—their picturesque quality.
 - (d). Contrasts in Indian characteristics.
 - (e). The tribal form of government.

FEBRUARY.

THE CHILD AT HOME.

"Train up a child in the way he should go."

Roll Call—Name a child of the Bible.

Scripture Lesson—Psalm 128.

Topics for Study.

1. The home—the center of a nation's life.
2. Child marriage in non-Christian lands. Reasons and results.
3. Discussion: If you were a missionary wife in a Mohammedan land what methods would you attempt to introduce to improve the home life of the people?

"IN RED MAN'S LAND."

The Red Man and the Government.

1. Difficulty of establishing early treaties with the Aborigines.
2. Open discussions:
 - (a). Had the Caucasian race a right to subjugate the Indian?
 - (b). Marked contrasts between the natural traits of the two peoples.
 - (c). What occasioned the triumph of the White Man?
 - (d). Does this victory, however attained, entail responsibility?
3. Obstacles in the path of just Indian legislation.
4. Questionable methods and great deficiencies in the guardianship of the "Wards of the Nation." Is its general policy a matter in which the United States Government should justly feel pride?
5. The history of Indian reservations.
6. The conciliatory attitude toward the Red Man as exhibited by William Penn and others: Would not "applied Christianity" solve many Indian problems?

MARCH.

THE CHILD AT PLAY AND AT WORK.

"Boys and girls playing in the streets thereof."

Roll Call—Quotation from secular press on Playgrounds, child labor or child welfare.

Scripture Lesson—Matt. 18:1-6, 10-14.

Topics for Study.

1. (a). Play grounds in the United States. (b). Games of other countries.
2. Compare child labor in the United States and non-Christian lands and show what is being done to relieve it.
3. Defective and dependent children—their care in Christian and non-Christian lands.

"IN RED MAN'S LAND."

The Red Man and His White Neighbor.

1. A series of five-minute papers.
 - (a). Some ways in which a white man astonishes an Indian.

- (b). Distinctive arts of the Red Man.
 - (c). To what extent have Indians adopted Caucasian customs?
 - (d). Has the contact between the two races been generally advantageous to either?
 - (e). The effect of semi-civilization without evangelization.
 - (f). Contrast between Christian work among the Indians and the Negroes.
 - (g). The Indian of romance compared with the Indian of fact.
 - (h). To what extent and in what sense are the Indians "a vanishing race?"
2. Ten-minute paper: Government schools for the Indian; varying results of his secular education.

APRIL.

THE CHILD AT SCHOOL.

"Come, ye children—I will teach you the fear of the Lord."

Roll Call—A mission school.

Deut. 11:18-21. Second Tim. 1:5 and 3:14-17.

Topics for Study.

1. The object of mission schools.
2. The results of missionary education.
3. Short sketch of a United Presbyterian school in India, Egypt or The Sudan.
4. Discussion: In view of the increasing number of secular schools in mission lands should missionary schools be continued?

"IN RED MAN'S LAND."

(NOTE: In order to restrict the Indian studies to a period of six months, it has seemed best to include chapters four and five of the text-book under the head of one program).

- (a). The Red Man and our Social Order.
 - (b). Aborigines who are not Red Men.
1. The marriage relation among primitive and modern Indians.
 2. Indian ideas as to land-ownership and the acquisition of property.
 3. The Indian dance in early and recent times.
 4. Present day health conditions and curative measures.
 5. Alaska: A lesson in geography.
 6. The native peoples of Alaska. Eskimos, Aleutians, Athabascans, Thlingits.
 7. Alaskan schools: The importance of training children.
 8. The work of Sheldon Jackson.
 9. The Metlakatla experiment.
 10. Missionary agencies among the Alaskans.

MAY.

THE CHILD AT WORSHIP.

"Suffer the little children to come unto me."

Roll Call—Scripture verse giving the Christian idea of worship.

Scripture lesson, Mark 10:13-16.

A CHILDREN'S PROGRAM.

Let Juniors, dressed in costumes make pleas for gospel teaching for the children of India, Egypt, The Sudan, China, Japan, South America, or, any other presentation of the needs of the children of non-Christian lands.

OR

1. Children at worship in China and Japan.
2. Debate: Resolved, That Mohammedanism is more detrimental to the proper development of child life than Hinduism.

"IN RED MAN'S LAND."

The Red Man as Teacher and Learner.

1. What may we learn from the Aboriginal Americans?
2. Some of the secular lessons needed by the Red Man.
3. The Vices of the Indian.
4. Spiritual teaching his deepest need.
5. Evil Caucasian example and influence.
6. The menace of Romanist effort.
7. The Indian as workman, musician, author, citizen. How does he appear in a Caucasian environment?

JUNE.

THE CHILD AT WORK FOR CHRIST.

"I must be about my Father's business."
Luke 2:41-49. Matt. 11:25, 27. Matt. 21:14-16.

Roll Call—Name of a trained native Christian at work for Christ.

Topics for Study.

1. Book Review—Daughters of India. Mary Campbell.
2. Sketches of children trained in Mission schools who have become noted workers.
3. The training necessary to prepare the children of Christian lands to meet the needs of the "World Family."

"IN RED MAN'S LAND."

Missions to the Red Man.

1. Pioneer missionaries to the American Indians: Roger Williams, John Eliot, Jonathan Edwards, David Brainerd.
2. The Indian as a human being, his rights, his needs. Have these been sufficiently regarded by Christian people?
3. Protestant Denominational Missions: Baptist, Congregational, Friends, Methodist Episcopal, North and South, Moravian, Presbyterian, Protestant Episcopal, Reformed Church in America.
4. Undenominational Christian Effort.
5. Special study of the work of the United Presbyterian Church among the Indians.
6. To what extent has the Red Man accepted Christ?

JULY.

HOME MISSIONS.

"Christian Missions is the greatest living issue."

Bible Lesson—Romans 13.

Roll Call—Temperance Facts.

Topics for Study.

1. America's position in the world battle. Natural and endowed favorable conditions.

"That was a great day for the world when the Pilgrim Fathers started on their history-making journey across the Atlantic to America."

2. What is America's share in the Home Mission Task?

- (a). The Immigrant.
- (b). The Mountaineer.
- (c). The menace of Mormonism.
- (d). Our Obligation to the Jew.
- (e). Support of City Missionaries.
- (f). Prohibition of Liquor Traffic.

3. Home Missions—The Widening Horizon beyond the Rockies.

4. Principles of Stewardship.

"Ye are not your own—ye are bought with a price."

"Shall America evangelize her share of the world?"

AUGUST.

THE WOMEN'S GENERAL MISSIONARY SOCIETY.

References for Study.

THE WOMEN'S MISSIONARY MAGAZINE
JULY 1914 AND 1915.

Bible Reading—Ephesians, Second Chapter.
Roll Call—Promises of God.

*Topics for Consideration.

1. The Story of the Year from the Reports of Secretaries of the Women's Board.
2. The Women's Missionary Magazine.
3. Women cannot be qualified for leadership without study.
4. The Thank-Offering Box.

"Information is essential to intercession and intercession is the greatest human missionary force."

*NOTE—If the women will prepare for an informal conversation, the subject of this month's study will be more profitable than any paper.—EDS.

SEPTEMBER.

FREEDMEN AND INDIAN MISSIONS.

Bible Reading—1 Corinthians 13.

Roll Call—Current Mission News.

Topics for Study.

*FREEDMEN.

1. American Slavery.
2. First Years of Freedom—The Negro's Progress.
3. Social and Industrial Conditions. A Survey of Negro Achievement.
4. The Negro Church and the Negro Community.

5. Negro Music.

6. The Year's Work in Our Own Mission Fields.

*NOTE—Believing that we may profit in the study of a wider range of subjects as relate to the economic industrial and spiritual conditions of the Freedmen, we have chosen subjects that will require some reading. A list of reference books will be affixed in the printed programs.—EDS.

OUR AMERICAN INDIAN.

1. Passing of the Indian Ceremonial
2. Housing conditions among the Indians. Cause of Tuberculosis among the Indians.
3. The Story of Hampton, W. Va., Institute training Indians for Service.
4. The work at Tama, Iowa, and Warm Springs, Oregon, Missions.

OCTOBER.

YOUNG WOMEN AND JUNIORS IN
MISSIONS.LITERATURE, TEMPERANCE, THANK-
OFFERING AND AMERICAN BIBLE
SOCIETY.

Bible Reading—Isaiah 41:18-31.

Roll Call—Promises of God's Favor.

Topics for Study.

YOUNG WOMEN.

1. Educated Womenhood—Unwithholding Consecration.
2. "The Claim of Suffering." An appeal for Medical Missionaries.

THE JUNIORS.

1. In training for the church.

TEMPERANCE.

1. One Standard—World-wide Prohibition. AMERICAN BIBLE SOCIETY.

Exists, to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Psalm 145-12.

THE ANNUAL THANK-OFFERING.

A special time to give thanks unto the Lord and talk of His wondrous love.

LITERATURE.

The study of missions is the only possible way to keep in touch with world progress.

Unending prayer is intercession.

NOVEMBER.

EGYPT AND THE EGYPTIAN SUDAN.

Our Missions in the Nile Valley.

Bible Reading—Isa. 32, 18:1-7. Luke 17:33.

Roll Call—A Sentence Prayer for the Egypt and Sudan Missionaries. Call them by name.

Topics for Study.

EGYPT.

1. The Volunteer Band of the Pressley Memorial Institute. (Girls' Boarding School, Assiut).
2. The Influence of the Amulet in the Life of the Egyptian Moslem Woman.
3. Sketches of Egyptian Life.

4. The 50th Anniversary of the Theological Seminary in Cairo.
5. Some Incidents in the Life of Tanta Hospital.
6. On the Trail of the Delta Evangelistic Car.
7. Saint Worship Among the Moslems in Egypt.
8. The Church Papers in Egypt.
9. The Call of the Moslem Child in Egypt.
10. The Girls' Day and Boarding School at Tanta.
11. For Such a Time as This.

EGYPTIAN SUDAN.

1. The attitude of the Government towards Moslems, Pagans, and Missions.
2. Just what is being done for Christ in the Northern Sudan by our own and other missions.
3. Five Years in the Girls' Boarding School, Khartum North.
4. Manner of life, customs, and occupation of the Shulluks, Dinkas, Annaks, and Nuers.
5. Wife and Motherhood—Mohammedan, Pagan, and Native Christian.
6. The Shulluk People. Their language and Folk-lore.

DECEMBER.

INDIA.

Bible Reading—Isaiah 44:9-20; Phillipians, 3:1-16.

Roll Call—Current events from the Mission field.

General Topic:

"The Church of Christ in the Punjab."

"These are they which came out of great tribula-

tion, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7-14.

"Come hither, I will shew thee the bride, the wife of the Lamb." Rev. 21-9.

1. A Growing Church.
2. A Missionary Church.
Home Missions supported by the Synod of the Punjab.
The National Missionary Society.
3. A self-supporting church.
A history of self-support in the Punjab.
4. Our Indian Ministry.
Some character sketches.
5. Our Elders.
Some more character sketches.
6. The place of women in the Indian Church.
Women's Missionary Societies and Presbyterials.
7. The Children—the hope of the Church.
8. Church Music. The place the Psalms hold in the evangelization of the Punjab and the history of Indian church music.

NOTE: With thankfulness we can watch the growth of the church in India. Self-help is being more and more tested. India to which we have given much of our best in the past needs more and more of our best today.—EDS.

1915 PROGRAM STUDY.

Outlined programs for the study of missions will be ready for mailing October 10th. Price, per 100, \$1.50; with 20c extra for postage. Price, per 50, \$1.00; with 10 c extra for postage. Price, per 25, 75c; with 5c extra for postage. Make orders payable to Women's Missionary Magazine, Xenia, O. Orders filled promptly.

STUDY FOR THE MONTH.

OCTOBER—YOUNG WOMEN, TEMPERANCE AND THANK-OFFERING

Bible Reading—Isaiah 11:1-9. Col. 4:8.

Roll Call—Quotations from Scripture.

Topics for Study.

YOUNG WOMEN.

1. Voices That Call to Missions.

2. Conference. The Young Women's Missionary Society—Its Purpose, Its Problems, Its Prospects.

TEMPERANCE.

1. An Essential Element of Righteousness.

THANK-OFFERING.

1. "What Shall I Render Unto the Lord for All His Benefits Unto Me?"

Let us remember the Isaiah 41:6 Fund, which will make possible a representative from every Presbyterial in the homeland church. Spokane is preparing for this and we need the stimulus of contests with some of these "neighbors" whom it will be a privilege to know.

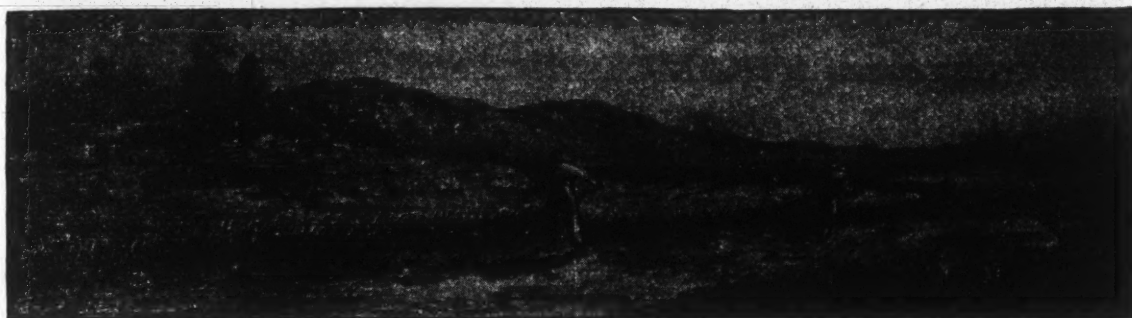
MRS. J. C. ALTER.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



SEPTEMBER'S THANK-OFFERING SLOGAN.

Every woman a giver!
Every young woman a giver!
Every Junior boy and girl a giver!
Every "Little Light Bearer" a giver!

EXHORTATION.

At the Annual "Ingatherings" let the gifts come down like snow flakes—pure and clean—big and little—until the drifts will pile mountain high, and as the Sun of Righteousness shines down upon them, they will flow together as one mighty stream, laden with love for God and love for man, into the Lord's treasury for the spread of His gospel.

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☞ Two hundred and forty-two days of the 1914 Thank-Offering year are now numbered with the past. What record, reader, have you made in God's "book of remembrance?"

☞ What amount of gifts have you placed in your "blessing box?"

☞ How much have you kept back for self?

☞ How many Scripture verses of thanksgiving have you repeated as you placed your offerings in your box?

☞ How many prayers have you offered for the departments of work that your thank-offering helps to support?

☞ How many words of encouragement have you penned to the workers?

☞ How many uninterested members of your congregation have you tried to interest in the Thank-Offering?

☞ How much self-denial are you practicing in preparation for the coming Thank-Offering "Ingathering" of your congregation?

☞ How will you answer these questions in God's sight?

DON'T FAIL!

DON'T FAIL to read Mrs. Alter's account of the "Ingatherings" of the Thank-Offerings among the Freedmen of the South, as given so touchingly on pages 13 and 14 of the August Magazine. Read it over *carefully*. Read it over *prayerfully*. Read it over *contrastingly*. Read it over *aloud* to your family and pass this wonderful story of love and self-denial on to your indifferent neighbors and friends, and watch for results.

DON'T FAIL to "pray without ceasing" as you plan for your "Ingathering" of Thank-Offerings in the Fall.

DON'T FAIL to give—where possible—every society in your congregation a part on the "Ingathering" program.

DON'T FAIL to give a personal invitation to the "Ingathering" to every member and adherent in your congregation, and accompany it with a Thank-

Offering envelope and a leaflet on Giving.

DON'T FAIL to have your Thank-Offering Blanks correctly filled in and sent to your Presbyterian Thank-Offering Secretary before December 1st.

DON'T FAIL to have all Thank-Offerings sent to your Presbyterian Treasurer in plenty of time for her to forward to Mrs. J. B. Hill before her books close for the 1914 Offering, Jan. 1, 1915.

tion from the General Assembly, hence it has to depend entirely upon the voluntary contributions of the missionary societies and the Thank-Offerings, while other lines of work have the whole church to support them.

DON'T FAIL to have your congregational Thank-Offering Secretary note down every item of interest connected with your Annual Fall "Ingathering" and mail it promptly to the home address of your General Thank-Offering

WHY?

WHY should I give money to save heathen abroad when there are heathen in my own country to save?

WHY should I give money to save those in other parts of this country when there are needy ones in my own State?

WHY should I give for those in other parts of the State when there are needy in my own town?

WHY should I give for needy in the town when my own church needs money?

WHY should I give to my own church when my family wants the money?

WHY should I waste on my family what I want myself?

WHY? Because I am a *Christian* and not a heathen.—Selected.

DON'T FAIL to call to mind that societies have no right to designate the Thank-Offerings of its members for any object.

DON'T FAIL to keep prominent the important fact, that while individuals may have a right to designate, they should *designate only* for work under the care of the Women's General Missionary Society.

DON'T FAIL to *keep in mind that the work of the Women's General Missionary Society receives no appropriate*

Secretary, 15 Marshall Ave., North Side, Pittsburgh, Pa.

DON'T FAIL to use the Order Blank sent to your President in August; in sending for boxes, envelopes, leaflets or Scripture Responsive Services, and send order in plenty of time to have it filled for the "hour of need," with postage for same.

DON'T FAIL to send all orders for Thank-Offering supplies to 905 Publication Building, Ninth St., Pittsburgh, Pa. and only personal letters to 15 Marshall Ave., N. S., Pittsburgh, Pa.

A MISSIONARY CALL TO EVERY CHRISTIAN.

Your own salvation—*is a call!*

The unsatisfied Christ—*is a call!*

The thousand million heathen—*is a call!*

The spiritually needy all around you—*is a call!*

The open door of opportunity—*is a call!*

How are you listening to the call, fellow worker? Are you turning a listening ear or a deaf ear to it?

How will you answer in the day of reckoning to Him who prompts these calls to you? How?

Remember! The gift of prayer can bring forth effort, faith, love, workers, and money! Then, why will not God's people pray, and pray, and pray, and keep on praying, until all the tithes and offerings are brought into the Lord's storehouse, and until the whole church tests His wonderful promise: Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. Malachi 3:10.

GOOD WORKS.

What Saith the Scripture?

We are His workmanship, created in Christ Jesus unto good works. Ephesians 2:10.

Go, work today in my vineyard. Matthew 21:28.

The night cometh, when no man can work. John 9:4.

Let you light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matthew 5:16.

Be rich in good works, ready to distribute, willing to communicate. 1 Timothy 6:18.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work. Colossians 1:10.

Work, for I am with you, saith the Lord. Haggai 2:4.

Be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1 Corinthians 15:58.

FAR AWAY THANK-OFFERING MESSAGE.

The following most pleasing message came from the "pen of a ready writer" in India to The Youth's Evangelist for May 17, 1914.

American Mission,
Sargodha, North India.

My Dear Young Friends:

We have been having such a good year in camp, and just all the work among non-Christians that we have time or strength for. At each camping place we

have tried to take a thank offering—have only missed twice, I think.

The other day, as we were going back to the camp, I said to Miss Cleland, "How Mrs. Mary Clokey Porter would enjoy attending one of our village thank offering services."

As neither she nor you, dear reader, can come, I shall try to tell you about a thank offering service.

We were given a bed to sit on. It was in the little court-yard in front of the little mud house. You would no doubt have said, "in the barn yard," had you been there; and it was much like that, as all around us were the buffalos and cows and refuse of a barn yard. Around us were gathered about a dozen Christian women, and twice as many little brown rollicking babies—some with dirty faces and sore eyes; some well dressed; many in just their brown skins and jewelry, but all interesting, as babies always are to me. Sometimes they would get too noisy. Then I would tap them on the head, or, taking one by an arm, give him a little shake and set him down by his mother. But so long as they did not get too noisy we let them go their own sweet ways.

It was Miss Cleland's "turn" to have the meeting. So she sang several praise psalms, offered prayer, and then told the story of Mary and the precious ointment which she poured on Jesus' feet. How the women love this story, and how well they can understand the love of Mary's heart and her thanksgiving when she would stoop down and wipe the Lord's feet with her hair! The Punjabi women think a lot of their hair, and according to their own custom give it lots of attention.

The story told, then questions followed, and answers, to see how well the women remembered what they had been taught. Then I led them in prayer. Then came the taking of the thank-offering.

Had you been there you would have thought almost all the women had gone from the meeting; but we were not a bit alarmed, for we knew that although we had told them to bring their offerings to this meeting but few of them had done

so; and so they had gone home to get their offerings. Soon they began to come back. One had a dish of corn; another brought wheat; another, raw sugar—more corn, more wheat, and so on. Some had money. In all a very nice offering was made. As each one presented her offering, she told why she was thankful. Many of them said: "For Jesus Christ." Some said: "For faith." Others: "For children." Or: "For

food and clothes." All were very happy.

One woman, who had come at an earlier hour for this meeting, went away before we were ready. So we went through the muddy streets to her home, to get her offering; and she gave a lump of sugar! Her neighbor also gave us some sugar. All told we had a good offering.

Yours to serve,

EMMA DEAN ANDERSON.

Calls for Special Prayer.

PRAYER.

Prayer has called forth and energized all the great spiritual and missionary movements of all times.

THE SIALKOT CONVENTION.

Sialkot, Punjab, North India, September 23-30, 1914.

A CALL TO PRAYER.

The members of the Sialkot Convention Committee are unanimous in their request that all friends earnestly give themselves to prayer for the Convention, especially on behalf of the following:—The Morning Bible Studies—Subject, "The Church, (1) Her Relation to Christ, and (2) Her Responsibility for the World;" Sectional Meetings and their Leaders; the Evangelistic Services and their Speakers; the Sabbath Evening Missionary Service; the Chairman of the Convention and the Members of all Committees.

At this time more than an ordinary interest in the request for prayer should be shown by the home church, these are days of great anxiety and separated by a journey of fifteen thousand miles is no hindrance to the mutual blessings that may come as we pray for the Sialkot Convention.

DAY OF PRAYER FOR SCHOOLS.

For years the National Reform Association has been leading in an effort to have the churches and Christian people generally in our country observe the second Lord's Day of September as a Day of Prayer for Public Schools, coming as it does so near the opening of the school year. As heretofore the Association announces again this year its willingness to furnish free of charge to any pastor who will on this or an adjoining Lord's Day discuss the subject of Christian public education, and who has not hitherto been supplied, any one of its many documents on this theme. Among the latest issued are the following: "The Day of Prayer for Schools," unfolding the nature, purpose and reasons for observing the day; "Report of the Bible in the Schools," giving not only our national but also the world status of Bible reading in the schools; "Christian Public Education," an argument in favor of a Christian public school system. For any one of the above named, address the National Reform Association, 603 Publication Bldg.' Pittsburgh, Pa.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Sialkot City, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

NEW SOCIETIES.

Boulevard church, Philadelphia, Y. W. M. S., 11 members, President, Miss May Barr, Philadelphia Presbyterial.

Guinston church, Muddy Creek Forks, Pa., Big Spring Presbyterial. "The Willing Workers" Y. W. M. S.

Greenville, Pa., Lake Presbyterial, King's Daughters Circle, 15 members, President, Miss Ida Maybury.

Y. W. M. S., Struthers, Ohio, 9 members; Y. W. M. S., South Youngstown, Ohio, 10 members, President, Miss Clara Long. Both societies, Cleveland Presbyterial.

San Antonio, Texas, Texas Presbyterial, Ruth Warnock Circle, 8 members, President, Miss Isabel Mendenhall.

Y. W. M. S., Guthrie, Okla., Oklahoma Presbyterial, President, Miss Myrtle Hurley.

Y. L. M. S., Arlington, Ala., Tennessee Presbyterial, 26 members, President, Miss Savannah Threadgill.

Y. W. M. S., Prospect church, Butler Presbyterial.

Y. L. M. S., Marissa, Ill., 13 members, President, Miss Grace Douglass. Y. L. M. S., Oakdale, Ill., 14 members, President, Miss Ruth Edgar. Both societies, Southern Illinois Presbyterial.

"NOT IN SERVICE."

While riding through Minneapolis one day, a street car, bearing on side and front the sign, "Not In Service," rounded the corner. True there were a few people on board, but not those of the general public. The motorman seemed to have no direct line to follow, more than to keep to the rails. His aim did not appear to be a certain Northern or Eastern destination, just some place to keep out of danger from regular service. So far as a passerby could observe, nothing of moment was being accomplished. Can we imagine a parallel between this street car and the Young Women's Society?

During June,—August, it is altogether possible that in individuals and societies onlookers may have read the sign, "Not In Service," in so far as any actual accomplishments were concerned. It is now September, time for this banner to disappear and "At Your Service" to take its place.

The first thing will be to stir up the fires of interest and enthusiasm from their smouldering condition. Heat has oppressed and visitors and vacation trips have hindered the regular routine. Now is the time to push the program, finances, business. Especially would we mention the matter of a good live program. This can be secured best through the medium of a mission study class. One aim for the year is a study class in every Young Women's Society. Who will be the first to help make this aim a realization?

Perhaps when the matter of joining a class is mentioned, many will hang out the sign, "Not In Service." Still more will display this banner if asked to lead

a class. When thus moved, recall the street car, its uselessness to many people when it was "Not In Service."

It is not to be supposed that any society can have as live a program if the text-book is not familiar to at least a few. How can subjects and speakers be satisfactorily joined if the makers of the society's program are unfamiliar with the peculiar fitness of one for the other. Without a live program, a missionary society will deteriorate into a mere social business organization, and finally die

out. Organize a study class on the current book.

Just to start a study class may seem to be a small service, but,

"No service in itself is small,

Nor great though earth it fill;

But that is small which seeks its own

And great which seeks God's will."

"Are you saving your life or wasting it? All depends on how you are using it."

In service or "Not In Service"—which?

THE JUNIOR DEPARTMENT.

A NEW departure has been made possible through the Enlarged Magazine, a page for Junior Workers in which we are to have an open exchange of ideas, methods of work and broader plans for the Juniors. All Superintendents and helpers are asked to contribute to this exchange, so that by an interchange of plans we may be mutually benefitted. Ask questions! Start something! Arouse enthusiasm along any line of our Junior Missionary Work; tell of individual methods successfully carried out, difficulties met and overcome; plans for social gatherings and entertainment; how you interest the Juniors in giving and earning money; anything that has appealed to your Juniors and gripped their minds and hearts. Pass it along!

Read the annual report in the July Magazine and you will see that your General Secretary's aim for 1915 is, to report societies in everyone of our sixty-four Presbyteries and a membership of 25,000. When we take into consideration that this number is only one-third of the number available for Junior societies, we should find the goal withing easy reach. But to obtain this goal means that all of us, everyone, must put energy into the work and make the Missionary society so attractive that the children will desire to come, and be inspired to work.

Let us take for our motto, and say in concert the words of Jesus during His last week on earth, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them," and with renewed courage, work with faith to accomplish the best results for the children ever in the history of Junior work.

Let us, the fortunate ones who have the privilege of working among the children, fully realize our opportunity for training and example in the ways of our dear Saviour, and like Mary of old "sit at His feet and learn of Him," and then transmit our knowledge and love into the hearts and lives of God's little ones. For oh, dear Junior Worker it is the Master who calls us to this service for His little children.

Sincerely yours, for the Juniors,

MRS. I. H. MILLIKEN.



Literature Department

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, Ninth Street, Pittsburgh, Pa.



FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME WERE WRITTEN FOR OUR LEARNING. ROMANS 15:4.

The vacation months are now over, with their opportunities for Missionary Conferences, Summer Schools and Rallies. We are hoping that many of our United Presbyterian women have had the privilege of attending at least one of these conferences, and that as a result there may be more enthusiasm, more zeal, more helpfulness manifest in our societies than ever before.

September is the beginning month of the year's activities. Can we not begin now to put into practical use the methods and plans we have heard discussed in these conferences bearing upon the study books of the coming year, and the use of missionary leaflets in our study classes and missionary societies?

In "The Story of a Leaflet," (1-cent each; 10 cents a dozen) one of the characters says, "I think that a missionary ought to be a proud man to be doing the best work in the world so cheaply. I think that the church at large is very short-sighted not to jump at such great bargains. Yes, and I think that the church at large means *me*;" and she continues, "Missionary leaflets seem to be like nature—they speak a various language."

It is from the ranks of the young women of the church that reinforcements must come for the mission fields. May we not have faith to believe that the "various language" of our own missionary literature may lead some of our young women to pray more earnestly, give more liberally, and to go?

Each department of the Women's

Board work has its own literature. The following are some of the leaflets for help in the Young Women's Societies:

"Young Women's Place in Missionary Work;" 1 cent each; 10 cents a dozen.

"Round Table," a portrayal of the organization and work of our Young Women's Missionary Society. 3 cents each; 35 cents a dozen.

"Work Meeting Hints." A list of articles for missionary boxes and how to prepare them. 2 cents each; 15 cents a dozen.

"Pointed Arrows." To be used in response at Roll Call. 2 cents each; 15 cents a dozen.

"Glimpses of Our Mission Fields." An impersonation. 5 cents each; 45 cents a dozen.

"Internal Revenue." Narrative. 2 cents each; 20 cents a dozen.

"The Master Wants You." Narrative. 2 cents each; 20 cents a dozen.

Junior Superintendents will be glad to know that "Voices of the Children—A Plea for the Gospel," given at the Junior rally of the Philadelphia Convention and received with great enthusiasm, is now ready for distribution. 10 cents each; \$1.00 a dozen.

Some other Junior helps are: "Junior Manual;" 25 cents each. "Mission Studies for Juniors;" 15 cents each. "How Our Mission Band Learned to Pray;" 2 cents each; 15 cents a dozen. "Umbrellas to Lend;" 2 cents each; 20 cents a dozen. "The Junior's Dream;" a missionary exercise for children; 5 cents each; 40 cents a dozen.

"The Junior Missionary Magazine" should be in every United Presbyterian

home where there are young children. 25 cents a year.

These are only a few of the good things you may secure from this department, and we urge you to send for a catalogue, study it carefully, and select what you need in your special line of work.

And now a word to the Presbyterian Literature Secretaries. One of our secretaries is sending a personal letter, en-

closing a catalogue, to each society in her Presbytery. Can not other secretaries do the same? Begin now to order your literature for the Fall Presbyterial, and make the most of this opportunity to place it before the women of the church.

Make a strong appeal for the "Women's Missionary Magazine." Help to make it a success by prompt renewal and by so doing your full share in increasing its mailing list.

BIBLES FOR THE ZULUS.

Thousands of Zulus in South Africa are eagerly awaiting the revised Bible in their language now being printed at the Bible House, New York. The version which they now have, like the revision, is the work of missionaries of the American Board in Natal, who during thirty years translated it book by book, so that the Bible slowly grew, as any living thing grows.

This early work the American Bible Society aided by grants of some thousands of dollars. In 1882 it printed the first complete Zulu Bible at the Bible House. Since then it has shipped Zulu Scriptures to South Africa literally by the ton. Every Zulu who learns to read seems at once to set about buying a Bible or a Testament. The books also wander off among kindred Bantu tribes as far north as Lake Nyasa.

The final revision of this Bible, which is now all but completed, is the work of the Rev. J. D. Taylor of Massachusetts, an Amherst College man, who has been in South Africa fifteen years as a missionary of the American Board. Sentence by sentence and word by word Mr. Taylor, assisted by a native purist in Zulu, has gone over the book and the work of other revisers. Expert knowledge of several sciences is requisite in Bible translation. Imagination as well as expert knowledge was required for transferring the list of accessories of ladies' toilet found in the last verses of the third chapter of Isaiah, into the vocabulary of a belle of the kraals, whose entire equipment consists of some bead-work, a leather apron, and a blanket!

Mrs. Taylor has copied the whole revised Bible on her typewriter for the Bible Society compositors; the proofs are sent back to South Africa for close scrutiny, and when finally returned corrected they set the pressmen at the Bible House free to do their share of this great work.

In 1879 the Zulus were chiefly notorious for having cut to pieces a column of choice British troops at Isandula in Natal. One generation later we find some of them almost as eager for the revised Bible in their own tongue as were the English-speaking peoples to get their revised Bible in 1881. The life of the Zulus has been deeply influenced by the Bible. Noble Biblical conceptions have gripped pagan minds, while many thousands of readers of this Book have been changed by learning the Way of life in Jesus Christ.

There are some 5000 Hindus in the United States, nearly all living in California. Some have said to the Christian missionaries, "We are outcasts in this country, and if any of us become Christians, we will be outcast by our own people; then what can we do?" All are very susceptible to kindness and some are real inquirers after the truth as it is in Christ Jesus.

* * *

Twelve years ago the natives of Bolenge, Africa, were uncouth savages. While the Protestant churches of America send out one missionary to every 3000 members, the 750 Christians in Bolenge support 76 native evangelists whom they send out among pagan tribes.

IMPORTANT ANNOUNCEMENT.

By Miss Jennie H. Clark, Statistical Secretary.

DURING THE month of July the Statistical Secretary mailed a copy of the Statistical Report for 1914 to the President, Recording Secretary, Treasurer, Young Women's Secretary, Junior Secretary and, in those societies where such an officer exists, the Statistical Secretary, of each of our seventy-three Presbyterials. We would suggest that the Literature Secretaries send to the Women's Board for copies of this report and have them for sale at your Presbyterial meeting, and endeavor to place one in each Congregational society.

We would like for the officers of the various societies to study this report diligently, considering carefully wherein their own society falls below the average, and needs strengthening most. You will find on page forty-two of the August Magazine "A Standard of Efficiency," which is worthy of the most attentive study. Any society that is able to reach the 100 per cent. efficiency of this standard will be doing work which will bear lasting fruit. And even if you are not able to reach such a standard, the effort of attempting to reach it will do your society an inestimable amount of good.

In addition to this it would seem that each Presbyterial ought, to do some definite work in their own community. Of course, in every section of the country the needs are different. You may not have an opportunity to help the foreigner, but rest assured, if he is not in your midst, there is another who needs your help just as much. This other one may be a fellow citizen of America to whom the Gospel has never been taken. There is a great opportunity in the country districts at the present time—a district which seems to have been largely neglected for the more populous mining district, or the slums of our great cities. In many places the former land owner has left the community, a stranger has come in to till his land, and the religious life of the new comer is neglected, because, in some cases, at least, he is not considered the social equal of the surrounding land owners. He seems unable to take a place in their midst.

And if nothing else is within your reach, one can always find the sick and poor in his midst. To them one can carry sunshine and cheer, encouragement and more substantial comfort, besides looking after the temporal and spiritual welfare of those in need.

Lastly, there is the opportunity for Mission study classes. There are young people in every church who should be interested in the work that has been done and is being done in the mission field, also the needs and opportunities that are in the great work.

Treasurer's Report for Month of July, 1914.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Payment on Parsonage Lns.	Young Women's Special	Senior Life Membership	Contingent Fund	Women's Asso. Work			Temperance	Miscellaneous	TOTAL
													Orphans' Home	Home for Aged People	Columbia Hospital			
Allegheny	410.00	100.00	86.00	7.00	10.00			25.00		35.00							\$130.00	803.00
Arkansas Valley	5.00	31.00	11.00															47.00
Beaver Valley	37.00		12.00	2.00	12.00	2.00												65.00
Boston	18.00	137.50																153.50
Butler	100.00	44.00				2.00												146.00
Caledonia		39.00																39.00
Cleveland	19.00	192.50	66.00	5.00	5.00		5.00	5.00		1.00	1.00		1.00		5.00	13.00		308.50
Garnett		21.00																21.00
Idaho					5.00									8.00				5.00
Illinois Southern	5.00	110.00	5.00		5.00		2.00											135.00
Indiana Northern	5.00		5.00			8.00												18.00
Kiskiminetas	10.00	30.00														1.00		41.00
Los Angeles	62.00		20.00	7.00	71.00			20.00		3.00								180.00
Mercer	10.00	150.00	16.00	5.00	10.00													190.00
Monongahela	45.00	545.00	185.00		150.00													925.00
New Jersey	40.00		10.00		5.00													55.00
Ohio First	9.00	125.00	66.00		20.00	4.00				14.00								224.00
Omaha	7.00		13.00															34.00
Pawnee	15.00		5.00															20.00
Philadelphia	15.00		12.00		25.00		14.00	1.00		16.00								93.00
Rock Island	10.00				5.00									5.00				20.00
San Francisco																		10.00
Steubenville	15.00	15.00	11.00		5.00													46.00
Vermont			5.00	3.00	3.00			2.00										13.00
Westmoreland	10.00	50.00	15.00		14.00	26.00												115.00
Mrs. Cheney					1.00				2135.51									1.00
Payment on Par. Loans																		2135.51
Uncompahgre	5.00			1.00	2.00													8.00
Cong., Ist, Indianapolis		150.00																150.00
Cong., North Bend		125.00																125.00
Interest	568.50		182.83		15.00						16.50	1113.22					418.89	2314.94
Refunds	7.15			5.00														12.15
Miss Margt. A. Bell		24.00																24.00
TOTAL	\$1425.65	\$1889.00	\$725.83	\$45.00	\$363.00	\$42.00	\$21.00	\$53.00	\$2135.51	\$68.00	\$16.50	\$1113.22	\$14.00	\$1.00	\$1.00	\$6.00	\$561.89	\$8481.60

PAYMENTS ON PARSONAGE LOANS: Evanston, Ill., \$550.00; Charleston, Iowa, \$31.25; Bristol, Col., \$44.40; Rock Island, Ill., \$69.38; Canton, Ohio, \$69.38; Fort Morgan, Col., \$75.00; Canon City, Col., \$62.75; Forest Ave., Bellevue, Pa., \$83.25; Conway, Pa., \$83.25; Ingleside, San Francisco, Cal., \$37.47; Third, Portland, Ore., \$52.97; Toronto, Ohio, \$55.50; Commerce, Mich., \$426.95; Waterloo, Iowa, \$19.08; Third, Des Moines, Iowa, \$45.00; Guthrie, Okla., \$55.50; Third, Seattle, Wash., \$58.86; Middletown, Ohio, \$99.00; Oakland, Cal., \$50.00; East Mansfield, Ohio, \$25.00; Burlington, Wash., \$47.18; Emporia, Kans., \$69.38; McClellan Heights, Davenport, Iowa, \$24.98.

DISBURSEMENTS: \$11246.91. †Isaiah 41:6 Fund, \$13.00. *Furnishings, Mary Herron Rest Home, \$130.00.

MRS. J. B. HILL, Treasurer, 5630 Bartlett St., Pittsburgh, Pa.

BOARD REPORT.

July 21, 1914. Mrs. Porter presided at the regular meeting of the Board and led devotional exercises. Prayer by Mrs. Trimble and Mrs. Yourd.

The Session of the Third Church, Pittsburgh, Pa., very generously donated 101 Psalters for Frenchburg.

Treasurer reported receipts from July 1st to 18th, \$5279.09; disbursements, \$10869.03.

Mrs. Hill reported a check from Treasurer of Hanna Memorial of \$65, which included the \$50 bequest.

Secretary of Finance reported a balance in treasury July 21, \$1279.11.

Freedmen's Secretary received report from Miss McCahon, Knoxville. Rev. McGranahan has been authorized to have necessary repairs made on McDill home.

Rev. C. H. Wilson writes that the repairs at Athens, Tenn., are under way.

The following committee was appointed to consider plans for dormitory at Prairie, Ala.: Mrs. Yourd, Mrs. Trimble and Mrs. Hill.

The old dormitory will be repaired and made suitable for a dwelling provided we do not need it for a boys' dormitory.

Parsonage Secretary presented an application for loan of \$2000 to the Akron congregation which was granted conditionally.

Commerce, Michigan, has paid their loan in full.

Home Secretary received report from Miss Workman, missionary in Goodyear Allotment, Akron, Ohio. Average attendance for month, Junior, 21; Prayer meeting, 16; Sabbath School, 70. Communion, four united by letter and two boys by profession. 200 calls were made. Miss Workman will attend the Conference at New Wilmington.

Mrs. J. C. Alter, 48 Berkeley Way, Santa Cruz, Cal., is the address of our Field Secretary.

Report of Field Secretary for May, June and July, 1914: One Y. W. and one Junior Society organized. Attended six Presbyterials. Total number of meetings, 37. Total expense, \$160.75. Total Offerings, \$44.50.

Foreign Secretary reported the medical examination of Miss Martha Strong as very satisfactory.

Miss Eddy will visit her sister in Syria for a week.

Miss Brotherston has been granted the privilege of attending the New Wilmington Conference this year.

The furlough salary of Miss McIntyre will be continued until the first of November.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Rev. Wm. Wheeler, Simnasho, Oregon.

Rev. D. A. Cooper, Tama, Iowa.

Rev. A. B. Dickie, Warm Springs, Oregon, Post Office Address, Warm Springs, Ore.; Freight, Mecca, Ore., Oregon Trunk R. R.; Express, Mecca, Ore., Northern or Great Northern Express Co.

Miss Ora E. Haft, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.

Miss Margherita Calrus, (Italian), Pittsburgh, Pa.

Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.

Miss Mary A. Workman, Akron, Ohio.

Mrs. Mae Daugherty, Pittsburg, Kans.

Miss Edith Warnock, San Antonio, Texas.

Mrs. F. C. Metcalf, (Mutes), Portland, Ore.

Mrs. A. W. Coates, Washington, D. C.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.

Mrs. Albert Greer Weidler, Frenchburg, Ky.

Miss Bertha Houston, Frenchburg, Ky.

Miss E. Margaret Rodgers, Frenchburg, Ky.

Mrs. T. E. Crooks, Frenchburg, Ky.

Miss Clara Ferguson, Frenchburg, Ky.

Miss Mary Mead, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Willson.

*Bristol, Tenn.—Rev. F. W. Woodfin.

Cleveland, Tenn.—Rev. J. L. Cary.

Riceville, Tenn.—Prof. W. P. Ware.

*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.

Camden, Ala.—Rev. W. G. Willson, Camden, Ala.

Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—Prof. Thos. M. Elliott, Post-office address, Prairie, Ala.; shipping point, Catherine, Ala.

*Arlington, Ala.—Rev. John T. Arter, Post-office address, Annie Manie; shipping point, Arlington, Ala.

*Chase City, Va.—Rev. F. W. Willson.

Bluestone, Va.—Prof. R. P. Williams, Post-office address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.

Norfolk, Va.—Rev. Wm. McKirahan.

Henderson, Vance County, N. C.—Rev. John A. Cotton.

Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 Sialkot City
Miss Minnie E. Beatty, Appointed 1912 Sialkot City
Miss Lois Buchanan, Appointed 1910 Gujranwala
Miss Mary J. Campbell, Appointed 1884 Pathankot
Miss A. Laura Cleland, Appointed 1903 Sargodha
Miss Laurella Dickson, Appointed 1897 Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ...Sialkot City
Miss Bessie Fleming, Appointed 1913 Sialkot City
Miss E. M. Gordon, Appointed 1893 Jhelum
Miss A. M. Hamilton, Appointed 1902 Rawalpindi
Miss L. B. Hamilton, Appointed 1908 Zafarwal
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Kate A. Hill, Appointed 1896 Sangla Hill
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 Sangla Hill
Miss Mary Kyle, Appointed 1904 Pasurur
Miss Olive Laing, Appointed 1912 Gurdaspur
Miss Mary A. Lawrence, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrence, Appointed 1909 Pasurur
Miss Mary E. Logan, Appointed 1891 Jhelum

Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 Pathankot
Miss L. A. McConnell, Appointed 1902 Lyalpur
Miss R. A. McCullough, Appointed 1879 ..Gujranwala
Miss Mary R. Martin, Appointed 1890 Sialkot City
Miss E. J. Martin, Appointed 1896 Pasurur
Miss J. E. Martin, Appointed 1906 ...Khangah Dogran
Miss Emma Minger, Appointed 1902 Sangla Hill
Miss Henrietta Moore, Appointed 1898 Sialkot City
Miss J. P. Simpson, M. D., Appointed 1902 Jhelum
Miss Nannie J. Spencer, Appointed 1894 Lyalpur
Miss Ruth Warnock, Appointed 1913 Sialkot City
Miss Josephine White, Appointed 1884 Rawalpindi
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 Madhopur
Miss Rosa T. Wilson, Appointed 1886 Madhopur
Miss M. M. Wilson, Appointed 1904 Gujranwala
Miss Ethel Wilson, Appointed 1913 Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point
Marion, Pa.
Miss E. G. Gordon, (Missionary Emeritus), Appointed
1854, Pattersonville, N. Y.
Miss Hazel Bennett, Appointed 1909, New Wilmington,
Pa.
Miss Lena Brotherston, Appointed, 1906, 91 French St.,
Buffalo, N. Y.

Miss Henrietta Cowden, Appointed 1905, Quaker City,
Ohio.
Miss Nancy Hadley, Appointed 1904, 58 Trowbridge
St., Cambridge, Mass.
Mrs. Alice McClure, Appointed 1897, New Wilmington,
Pa.
Miss Fannie C. Martin, Appointed 1895, Apollo, Pa.
Miss Jean Morrison, Appointed 1895, Oskaloosa, Iowa.

EGYPT.

Miss A. B. Atchison, Appointed 1904 Cairo
Miss Mary E. Baird, Appointed 1913 Tanta
Miss E. M. Barnes, Appointed 1911 Cairo
Miss Margaret Bell, Appointed 1901 Monsoura
Miss Leota Cabeen, Appointed 1909 Alexandria
Miss Anna B. Criswell, Appointed 1904 Assiut
Miss Mabel B. Dickey, Appointed 1912 Monsura
Miss Ella Downie, Appointed 1913 Luxor
Miss Ruth Margaret Eddy, Appointed 1914
Miss Helen J. Ferrier, Appointed 1900 Luxor
Miss Elsie French, Appointed 1909 Zagazig
Miss Davida M. Finney, Appointed 1914
Miss Rena Hogg, Appointed 1896 Assiut
Miss Alfaretta Hammond, Appointed 1904 ..Beni Suef
Miss May Holland, Appointed 1913 Tanta
Miss Isabel Hosack, Appointed 1912 Tanta Hospital

Miss M. F. Kerr, Appointed 1908 Cairo
Miss Roxie Martin, Appointed 1901 Cairo
Miss Olive T. Mason, Appointed 1912 Alexandria
Miss Anna McConnaughy, Appointed 1903 Cairo
Miss Eula McClenahan, Appointed 1908 Alexandria
Miss Lois A. McCracken, Appointed 1912 Assiut
Miss Marion Paden, Appointed 1902 Beni Suef
Miss Mary M. Pattison, Appointed 1912 Cairo
Miss Nellie C. Smith, Appointed 1911 Tanta
Miss Margaret Smith, Appointed 1872 Cairo
Miss A. Y. Thompson, Appointed 1871 Cairo
Miss Sadie Thompson, Appointed 1913 Assiut
Miss Ida B. Whiteside, Appointed 1913 Luxor
Miss Roe Williams, Appointed 1911 Assiut
Miss Ruth A. Work, Appointed 1904 Assiut
Miss Laura Walker, Appointed 1904 Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.
Miss Carol McMillan, Appointed 1906, Aledo, Ill.

Miss Minnehaha Finney, Appointed 1894, Beloit, Kans.
Miss Carrie Buchanan, Appointed 1893, Hebron, Ind.

SUDAN.

Miss Fannie G. Bradford, Appointed 1907, Khartum
North.
Miss Elsie E. Grove, Appointed 1912 ...Khartum North

HOME ON FURLOUGH:

Miss Aulora McIntyre, Appointed 1911

Address All Letters Care American Mission.



Rev. Andrew Watson, D. D., and Mrs. Watson, who
have given fifty-three years to the American Mission of
United Presbyterian Church in Egypt.



MISSIONARY LIFE IN EGYPTIAN SUDAN.

No. 1. A Nuer blacksmith shop. No. 2. Mr. Guthrie instructing a native in gardening. No. 3. Roofing a servant's house at Doleib Hill. (This is the kind of houses that the natives build). No. 4. Shulla girls. No. 5. Shulla girls. No. 6. Wallace and Betty Lambie, the first white children ever seen at Nassur, Sudan; pioneer missionaries. No. 7. Shulla girls. No. 8. A view at a dance.